B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

Volume 46, No. 2 November, 1931

In This Issue

THE TRUTH ABOUT HANS HERZL

By Joseph Leftwich

Jacob de Haas writes on Paul Nathan; Harold Berman on Heinrich Heine; Philip Slomovitz on "Daniel Deronda"; Mrs. Israel Davidson on the Falasha Jews; David Ewen interviews Stefan Zweig; Walter Buchler describes the Jews of Hongkong; Jacob Minkin discusses "Genius and the Jew."

Dr. Z. Bychowski suggests

A JEWISH WORLD CONGRESS

$1.00 A YEAR • 10¢ A COPY

EMBARRASSING MOMENTS

...When attempting to park your car, you accidently bumped the car in front of you... *Be nonchalant*

LIGHT A MURAD

© S. Anargyros (A Corporation)
Capital Stock Owned by P Lorillard Co., Inc.

THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME 46 NOVEMBER, 1931 NUMBER 2

Editor
ALFRED M. COHEN
Managing Editor DR. I. M. RUBINOW
Assistant Editor EDWARD E. GRUSD
Associate Editor
ALFRED SEGAL
Contributing Editors
MAX L. MARGOLIS
SAMUEL S. COHON
FELIX A. LEVY
MORRIS FISHBEIN
DAVID PHILIPSON
MARTIN A. ZIELONKA

Editorial and advertising offices, 70 Electric Bldg., Cincinnati, O.

Chicago Advertising Representative } RHODES & LEISENRING CO., 307 N. Michigan Ave.

All manuscripts should be sent to the Editor, and should be accompanied by tamped, self-addressed envelope.
All new subscriptions and all changes in address of subscribers should be ent to the Mailing Department, 70 Electric Bldg., Cincinnati, O.
Articles bearing the names or initials of the writers thereof do not necessarily xpress the views of the editors of the B'nai B'rith Magazine on the subjects reated therein.
B'nai B'rith Magazine, published monthly, except August, under the auspices f B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class natter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act f August 24, 1912. Acceptance for mailing at special rates of postage provided or in section 1103, Act of October 3, 1917, authorized October 16, 1920. ubscription, one dollar per year.
Copyright, 1931, by B'nai B'rith.
The B'nai B'rith Magazine goes to members of the Order for the ominal sum of fifty cents a year. Non-members pay one dollar a ear. Although the Magazine is the official organ of B'nai B'rith, ubscription to it is not compulsory. Members who do not desire to eceive their Magazine may relieve themselves of further subscription ayments by sending a statement to that effect on their stationery o the editorial offices.

TABLE OF CONTENTS

	Page
Editorial Comment	33
The Truth About Hans Herzl—By Joseph Leftwich	36
The Romantic Source of "Daniel Deronda"—By Philip Slomovitz	40
Genius and the Jew—By Jacob S. Minkin	42
Heine Died 75 Years Ago—By Harold Berman	44
A Cross Section of Jewish Life	46
The Printed Page	48
A Swarthy Jew—By Mrs. Israel Davidson	49
A Jewish World Congress—By Dr. Z. Bychowski	50
Stefan Zweig is Optimistic—By David Ewen	52
Paul Nathan—By Jacob de Haas	54
Among Our Contributors	55
The Jews of Hongkong—By Walter Buchler	56
News of the Lodges	58
Across the Seas	62
Our Readers Have Their Say	63
Humoresque	64

EDITORIAL COMMENT

On Being a Jew

'T IS HARD to be a Jew, as they say, but, happily, it is harder still to forget that one is a Jew. A man uts the thread that binds him to the synagogue, but, lo! nother thread follows him. It may be the thread that nites him with his sainted parents and once a year eads him back to the synagogue where he says the addish. Or it may be the thread of the historic sense y which he feels his kinship to martyrs and saints and rophets.

Luigi Luzzati, for example. He was a great man f the world, a prime minister of Italy, an international cholar. And far did he go from the synagogue from vhich he cut himself loose in his youth. He was a sort f pantheist.

But his memoirs, just published, reveal a conscious ew. . . . "I feel as a Jew when my brethren are perse-uted," he said.

His feeling of kinship seems to have had to do with is devout parents. Though no worshipper at its altar, e thought of Judaism as a sacred institution because t was bound up with memories of his mother. . . . "Love for my mother animates my whole being and is interwoven like a red thread with my whole life."

In being a Jew he took a certain pride. . . . "I am the only Jewish prime minister in modern history," he used to say. "Oh," he was answered, "but Disraeli and Sonnino were also Jews."

"No," he said, "they were baptized."

He passed from this scene in 1927, having achieved the most distinguished national honors, always flying the banners of his Jewish identity. His memoirs bring up the endless question, "What is it to be a Jew?" The life of Luigi Luzzati seems to answer the question thus: It is a feeling. When a man feels as a Jew, when he is conscious poignantly of brotherhood with all other Jews, then he is fully a Jew.

Such was Luigi Luzatti, who was conscious-stricken when he ceased to fast on Yom Kippur, not by reason of any religious scruples, but because he feared that this lapse from the faith would cause grief to his mother if she heard about it. Happy are we to be held by so many threads.

The Pogrom on Berlin Streets

MOST creditable to Germany is the loud indignation of its governmental, religious and educational leaders against the pogrom perpetrated on Berlin streets by Hitler hoodlums who in organized gangs assaulted Jews at the doors of a synagogue.

Creditable to the Berlin court are the severe penalties laid on those of the perpetrators who were captured.

Germany has sensed the moral pressure of the world which looks upon pogroms in Germany with even greater abhorrence than upon those that used to defame the czar's Russia; for in darkest Russia such crimes were to be expected.

But in Germany! Home of culture! A center of civilization! This pogrom seemed the final defeat of Germany; Germany had fallen to the abysmal level of the old Russia!

And these hoodlums were not irresponsibles, but rather the active members of a powerful political party with many members in the Reichstag, led by one who thinks of being another Mussolini. Their captains were not such outlaws as lead American gangs, but members of the nobility, men who would be among the government leaders if Hitlerism ever ascended to the power of office.

The pogrom shamed Germany before the world, and though about the same time the Hitlerites gained heavily in a Hamburg election, it is to be surmised that the Hitler party has pogrommed itself as well as the Jews. Germany is not likely long to tolerate a party that so injures it in the opinion of mankind.

A joint appeal issued by authorities of government, of universities and of churches, reads: "It is Germany's duty to make moral conquests of the world. While we are fighting to regain Germany's prestige in science and art, we are disgraced by acts of barbarism."

It was, indeed, to have been unique among pogroms in that it seems to have beaten down the pogromists themselves and improved the status of the mass of Jews.

* * *

Judaism, Too, Must Live

SAD reports come from Jewish educational institutions throughout the country. Poverty has fallen upon them. Budgets have been cut 10 to 25 per cent. Schools have been closed, wages of teachers reduced, teachers dismissed, teachers unpaid.

These read like the melancholy reports that from time to time have come from impoverished Poland.

We are reminded of a story. Long ago a pogrom was inflicted on a certain village of Poland, and murderous was the rapacity thereof. Many were killed and no house was spared by the flames and nothing of value was left by the robbers to those few who could escape.

They fled in the night and came at length to the other side of a river, and the rising sun revealed them lying prostrate before the Lord lamenting their devastation.

Families they had lost and all their possessions, and in the distance they saw the smoldering ruins of their habitations. And they cried.

"All that we possessed has gone from us. . . . Fathers and mothers. . . . Wives and children."

"And we have no place to lay our heads."

"And even the bread that was for our forefathers when they fled from Egypt is not for us."

Then the one who had been the richest of them took from under his cloak the Scroll of the Law which he had saved from the burning synagogue.

"This we still have," he said.

"The Tree of Life," they answered.

And they made a holy convocation unto the Lord, not for lamentation, but for gratitude for the Tree of Life they had been permitted to save.

We commend this legend to American Jewry that amid the devastation, suffering great travail, many forget the Tree of Life, without which there is no life for Jews even when bread is plentiful.

* * *

An Old, Old Story

OH, LIFE has become hard even in America. Business is bad and incomes are less. One still is running the 1929 model machine; one does without certain luxuries; one's wife makes her fur coat last another winter.

But in Poland. . . . Ah, that's an old, old story. . . . Seventeen years old. . . . It began with the war. . . . Seventeen years of hunger. . . . A generation has died in hunger and another generation has been born to hunger. . . .

In Poland the school children faint in the class-rooms from hunger. Their heads fall on their desks, or the children fall from their seats, or they reel and fall on the streets on their way to school. Seventy per cent of the Jewish population of Lodz is destitute.

Older people say they remember just such dreadful incidents during the war. These children are of a generation that was unborn in the time of the war. This hunger is an evil inheritance handed down for seventeen years.

Times are hard here, too, but our children eat. We pass a schoolhouse in a Jewish neighborhood and we see the well-fed children playing, laughing. Times are hard, but we still drive our cars, which never thirst long for gasoline.

Times are hard, but we still have our festal boards, our public dinners and our luncheons, and our dining halls are crowded.

But impatient people may complain. . . . "Forever and forever must we hear of this hunger in Poland?"

As long as the cry of the hunger of our people continues we must hear; we may not without sin close our ears against it, since our own tables still are plentiful and our own children fatten.

And so once more the appeal has gone out to the Joint Distribution Committee, and once more it must be answered, and once more the coffers must be filled up with the gifts of those who still have enough to eat. We drive last year's car and wear last year's coat, but the hunger of Poland is of last year and of the year before and of all the years for seventeen years back.

* * *

Sabbath-Keeping Young Jews

A BRIEF item reports a comforting novelty in American Jewish life. Do the elders of Jewry lament young Israel? Young Israel, they say, is drifting, is indifferent even to the old Jewish inheritance. Young Israel assumes an intellectual pose towards all religion.

But in New York there are at least 10,000 of the young (American-born) who say, "We will not work on the Sabbath."

The times are hard, and difficult enough is it to get any kind of a job, but these 10,000 young faithful ones say, "We will take only employment that does not require us to violate the duties of the Sabbath."

In them the faith burns as in martyrs, and so, even if the job does not pay so well, it is still good if it permits the young worker to be faithful to the Sabbath.

But as great as is the zeal of these young, even so scarce are the kind of jobs they want. Not abundant are the Jewish business houses that keep closed on the Sabbath; not many are the Jewish firms that, doing business on Saturday, feel free to make exceptions in the case of workers who are Sabbath observers.

So a strange thing is seen: The 10,000 have appealed to Jewish business men to respect their Jewish scruples, to employ young men and women whose devotion to the faith does not permit them to work on the Sabbath. These 10,000 are registered in the Council of Young Israel Employment Bureau for Sabbath Observers and through this organization the appeal has been made.

It is typical of the fine respect for all religious groups often seen in the government of New York that the Board of Education is offering a special business course for these young Sabbath observers.

These 10,000 young stand unique in American Jewish life. Born here, beset by adverse environment, they, by reason of thorough Jewish education, have been made resistant to the most powerful economic pressure; they stand by the faith.

May the idealism of their youth suffer no disillusion!

* * *

"No Welcome"

THE recent vacation season brought the usual number of reports on summer resorts that did not want Jews. . . "Our patronage is such that we find it desirable to inform all strangers who apply for accommodations that our summer visitors do not welcome Hebrew patronage," read one announcement.

A bathing resort near Montreal posted crude warnings: "No Jews allowed."

On the other hand, certain hotels that formerly had no use for Jews, welcomed them this year; at least they did not prohibit them. In depression Jewish money became as respected as any other.

We have the copy of a letter which a certain Jew sent to a hotel management that had been made contrite by adversity. . . . "Gentlemen: Your circular received but I find missing therein the admonition that formerly warned prospective guests that no Jews were wanted. Apparently, therefore, you welcome me, a Jew, this year. What were my last year's deficiencies and in what way have I so made up for my past that I am entitled to your grace this year? What are my new merits which I have acquired since last June when you so scornfully rejected me? Or is it that, by reason of hard times, you respect my money more than you do me?"

From Massachusetts we have a report about a Jew who unwittingly had registered in a hotel that had no welcome for Jews; for neither in name nor in countenance is he Jewish. Discovering the prohibition that stood against Jews in this hotel, he addressed the clerk. . . . "I find I am here under a misapprehension. I am a Jew."

The clerk replied with embarrassed apologies.

"Of course, when we say we don't want Jews we don't mean your . . . your kind."

"I am a Jew and when you say 'No Jews' you mean me, too. . . . Check me out, please. And, by the way, when you speak of my kind of Jews you do not flatter me. You insult me when you traduce my people."

But we also know of Jews who were happy enough to be admitted to forbidden hotels and who spoke of their success with pride afterward.

* * *

A Cross in a Jewish Library

HISTORY has a way of apologizing. . . . In the museum section of the magnificent new library of the Hebrew Union College in Cincinnati, in a certain case, under glass, lies a black cross, a foot long, perhaps; carved with fine tracings.

"And how," people ask, "does this cross come to this Jewish house of learning?"

And for the answer you must go back to the fifteenth century when the Jews who had prospered in Spain under the Mohammedan Moors came to be despised by the Christian bigots who had become the rulers. Perhaps, too, Jewish property was as much beloved as Jews themselves were despised; for when a decree expelling all Jews from Spain was promulgated, it was also commanded that their possessions were forfeit to the crown.

Only those Jews who submitted to conversion were permitted to remain in Spain, and if after a certain date any were left unconverted they were to be put to the flames that burned for infidels and heretics. And many a Jew went his way to the burning.

Now there seems to have been an element of mercy in the Christian persecutors. If they sent Jews to the burning, they took care that they should not go unfortified by a token which, it was believed, might assure them of the grace of heaven. Into the hands of every condemned Jew a cross was forced and, holding this, he went to his death. Perhaps, too, the cross was to serve as testimony that the killing was done with the holiest motives.

In some manner one of these crosses survived the Inquisition. In some manner it fell permanently into the hands of Jews who kept it for the historic implications. In time it came to join the priceless collection of Judaica at the Hebrew Union College.

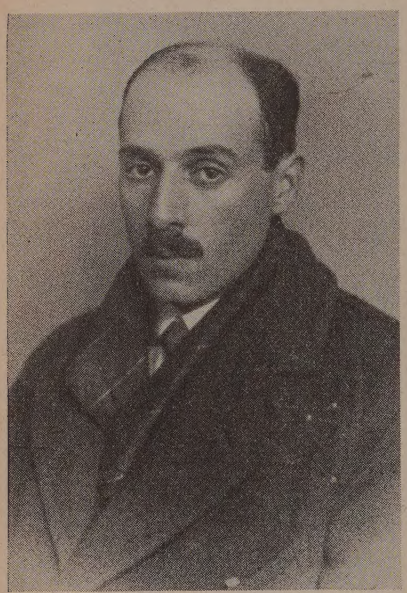
There it lay in its glass case under the eyes of many Jews who had come that day to the dedication of the new library. . . They stood fascinated in its presence. . . Their eyes conjured the hallowed hands that had once held this. . . These hands had taken death rather than give up the faith. . . More than 400 years ago. . .

And about the same time this relic was being offered to the eyes of Jews, the new Spanish government was apologizing. . . Four hundred and thirty-nine years had passed since Ferdinand and Isabella had expelled the Jews from Spain and had sent others to the flames, bearing black crosses. . . . The new Republic desired to make amends. . . It was inviting the return of Sephardic Jews. . . . The expulsion was at last revoked.

A Close Friend Tells

THE TRUTH ABOUT HANS HERZL

By JOSEPH LEFTWICH



Hans Herzl shortly before his death.

A YEAR ago, on September 17, 1930, to be exact, the Jewish world was shocked at the news of the death of Hans Herzl, only son of the great Dr. Theodor Herzl. He shot himself a week after the funeral of his sister, Paulina, in Bordeaux, France. He was forty years old.

Long before that tragic end, and ever since, Hans Herzl had been an enigma in Jewish life. First a Jew, then a Baptist, then a Quaker, and then a Catholic, the bewildered youth finally returned definitely to Judaism, as this article proves without question.

Probably there is no living person who could give so authoritative a description of Hans Herzl's life, during his last seven years, when he emerged into the limelight by his act of baptism, as Joseph Leftwich, the author of this article. He is the London editor of the Jewish Telegraphic Agency, and was Hans's close personal friend and executor of his will. This article, and the concluding one which will appear in the December issue of the B'NAI B'RITH MAGAZINE, *contain material never before published, and throw an entirely new light upon the life and character of what cannot fail to be the most absorbing material for all literature—the quest of an intelligent individual for self-understanding.—EDITOR.*

PART I.

SOME very strange tales have been told about Hans Herzl, and how he came to die. In every Jewish newspaper a few who knew him, and many who did not, have revealed the supposed secret of his death. One writer in an Anglo-Jewish weekly even described his dying thoughts, fantastic, melodramatic, incredible — "screaming," as the writer says, "through his torture-maddened brain."

I knew Hans Herzl well. If I have not written of him before, it is because it is hard to write of a friend when he is newly dead. But now that a year has passed, and the anniversary of his death comes around, it is perhaps as well that I should write down something of what I know.

To begin with, it was not as a raving lunatic that Hans Herzl died. From what I know of him and from his writings, it is clear that it was not a sudden gust of madness that swept him off his feet. If anything, it was a slow, cumulative, calm realization of incompatibility with the world, a gradual growth of disappointment and dissatisfaction that determined him very thoughtfully, in the quiet manner of the melancholic, not the frenzy of the maniac, to end the life of which he had ceased to expect more than further "floundering helplessness" — his own description. He had thought of doing it before. And the death of his sister, which he began to believe due in a way to his neglect of her, afforded him additional ground for self-reproach, strengthened the feeling he had of his unworthiness and his sin, so that very deliberately he decided to remove so undeserving a life. He was one of the kindest, gentlest, most scrupulously honest men I knew, but he was overwhelmed by a sense of his inefficiency and his unworthiness, seemingly more tremendous in contrast with his undoubted ambition, "my hankering after distinction, 'greatness,' " as he said of himself. There is, I should say, a remarkable parallel in this respect between him and his great father, Theodor Herzl, of which more anon.

Hans Herzl, after determining "to blow out my brains tonight," sat down to write a long will, setting out very reasonably his wishes with regard to his effects and declaring that he was "in full clarity of mind."

And the reason which he gives in his will for his act is plausible enough for a man of Herzl's hypersensitive character. "I have lost my dear sister," he writes, (it was in Bordeaux, after he had seen Pauline dead) "and I feel that it was through my neglect of her. A man who stands condemned in his own sight, ought not, I think, to leave the execution to others. That, it seems to me, is a conclusive argument against suicide being regarded as under any circumstances a crime; it may even be a duty, as in this case."

Hans Herzl was a brooding, introspective type. And at the bottom of introspection lies something abnormal. In this sense, those who say there was some madness in him, are right. He was afraid of it himself. "There are days when madness may suddenly descend upon one," he says in an earlier will, written almost a year before he died, in the same month of September. "Hence," he goes on, "it may not be amiss, if at a moment when I feel 'compos mentis,' I set down a few last wishes — my testament." The thought of suicide, too, appears to have been already in his mind, for his will continues: "I have lived up to the hilt of my resources — moral and meterial. I have spent my heritage; when my remaining assets are realized, however, I do not think I shall be owing anything. The greatest thing I owe at present is my life — I owe it to Divine Justice. Whatever the way of my departure out of it, it will be fully due. May God, in His mercy, give me grace so to prepare myself, that when the last moment comes I may lay it down in the spirit of a man paying his debt."

Certainly, there was in Herzl a rectitude, a determination "to pay his debt" in all things, that was in a way

disconcerting to the ordinary mortal; it was a little abnormal, something of an obsession. Actually, it was that determination to be rigidly honest that led him to his baptism, and to its disclosure. And some of his worst pangs of conscience were in the short time before the fact of his baptism had come out, and he felt oppressed by "the lie, the lie of not telling people at once about my baptism." The scandal that the revelation created in Jewry was as nothing to the relief it was to Herzl to know that he was no longer living a lie.

Hans Herzl had been brought up by a free-thinking father, without any real grounding in the tenets of Judaism. And as he himself said —"Religion is essential to me. I am not a rationalist."

The general atmosphere in Christian countries is so charged with Christian thought that a non-religiously educated person seeking the comfort of faith is very likely to be moved by the dominant religion, whose elements have been absorbed imperceptibly in the general teaching of even religious Jews. Hans was too honest to have groped his way to something different, and to pretend still to adhere to Judaism.

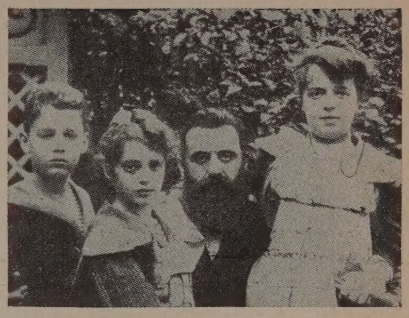
It was then that I first met Hans Herzl. It so happened that the first news of his baptism came to London in a telegram to the Jewish Telegraphic Agency from our Vienna representative, my friend Tenenblatt, and I believe that I was thus the first person in London to know of it. It was as a journalist that I sought out Hans Herzl, to get his story, but the end of it was that we became friends, and I am happy to think that when he died, and there was some question about his Jewish burial, I was able to find among the letters I have from him, some in which he proclaimed his return to the House of Israel, and their wide publication through the J. T. A. in the Jewish and general press of England, America, and the Continent somewhat calmed Jewish opinion by making it clear that Hans Herzl had died a Jew.

I spoke, too, with Father Day, the Jesuit priest who had baptised him into the Catholic Church, and obtained from him a statement that Hans Herzl's declaration that he was a Jew was final, and that he would have to be buried as a Jew. Nor did Father Day seem at all surprised that it was so, for Herzl had never, it seems, accepted his baptism completely. His sense of being a Jew always kept breaking through, and Father Day described him to me as a "wobbler."

I have in the disposal of Hans Herzl's effects, according to his will, come into contact with some friends of his whom I had not previously known, and one who knew him well and spent much time with him "exploring the way to God," has written to me that "in all his life, Hans was a Jew, and those of us who shared his inmost thoughts knew that apart from his Jewish faith, Hans would never find real happiness. I loved him for his gentleness and honesty. He was torn always by the desire to do well by his people, and by an insatiable soul-hunger for knowledge of the unknown God. It was one of my dearest ambitions to see him all square with his people and his faith."

I suppose it is true that genius rarely passes from father to son, but first-rate ability often does.

But it would be idle to pretend that Hans was of the metal of which Theodor Herzl was made, although a diary which Theodor Herzl kept when he was a young man, before he became the Zionist leader, the manuscript of which I found among Hans Herzl's effects, shows that legendary giant castigating himself as a fool and an incompetent who would never achieve anything in life, pouring out his soul in a flow of wild despair and self-reproach, paralleling some of Hans Herzl's writings in a way at which I have already hinted. There was in fact a good deal in common between father and son, for it is true that "the same water that drives the mill also decays it."



Dr. Theodor Herzl and his three children.

I was struck by the way in which, mingled with the fear of failing in the most ordinary tasks of life, there is in this manuscript diary of Theodor Herzl's a fear that he would never become immortal. He actually uses that phrase, so that the ambition for immortality was there long before the idea had come to him that has made him immortal. Hans Herzl, too, had the urge to become immortal, to do something "great, to write something 'deep,' or good." Only he kept fearing that it was merely a prompting of vanity. "Ambition is my great failing," he repeats constantly.

There are passages of morbid introspection and frantic despair in that diary of the great Herzl that approach very close to that abnormality that is akin to madness, and although in official Zionist quarters it is generally held that there was some insanity in the Naschauer family, and that Hans had inherited it from his mother, in Vienna, Tenenblatt has been assured by a cousin of Theodor Herzl's that "there is a good deal of melancholia in the Herzl family itself. Only such a family could have produced a genius like Herzl."

I remember Hans Herzl saying to me once of his father's published diaries that he felt that they were not completely sincere since they suppress a great part of his life, his home life, his relations with wife and children, as if he had no life outside Zionism. In this manuscript diary of his youth there is no such veil drawn over any part of his life, and Theodor Herzl stands revealed

August 2nd 1921
Hampden Club
N.W 1

Dear Leftwich,

I am going away this evening, till Tuesday morning. Meantime, would the following enclosed be of any use in the "Bulletin"?

" I left the Jewish people when I sinned. I wish once more to be regarded as a Jew. May this be read in all charity." (Hans Herzl)

Perhaps you would say editorially, that I asked you to publish those lines, in view of the recent references to my religious affairs. The form of

Fac-simile of a note from Hans Herzl to Joseph Leftwich, in which he asked the wide publication of the second paragraph above, which is as follows:

"I left the Jewish people when I sinned. I wish once more to be regarded as a Jew. May this be read in all charity." (Hans Herzl.)

in a fierce light of self-deprecation and disbelief in his own powers and his own worthiness.

Much of this sense of unworthiness and disbelief in himself, combined with a great deal of ambition, frustrated, thwarted ambition, was part of Hans Herzl's heritage. He would spend nights of prayer and agony and castigate himself for faults of vanity, of ambition. Often, long before it happened, he had come to despair so intensely, that he felt there was nothing left but to "throw up the sponge." "Really," he wrote not long after his baptism, "I don't know where I shall land if I go on at this rate. If God does not make himself felt by me, if He does not come to me in the guise of some human being who pulls me out of myself, out of the beastliness, then I shall go down in the muck."

From the beginning, his baptism, which he thought would help him, gave him no satisfaction. Soon he was writing: "I got into the hands of those Catholic stunters when I was at loggerheads with my old friends. They were, after all, not out to help me, the individual Hans Herzl, but to get a recruit for the Church. The Viennese Baptists were just as bad in their way." "It's the fanatics in the Jewish Mission movement," he writes a few days later, "who drive me out of the Church"; and soon after: "I was driven out of the Church by the unspirituality of the Catholic League of Israel people. It was a shocking failure on my part."

And in a letter to Father Day, which must have decided him that Hans was more than merely the "wobbler" he described him as to me, Hans Herzl was writing: "I do not agree that the denial of Jesus's Messiahship is necessarily an error. Messiah with many Christians means God, and I am with Judaism in denying substantiality to one who, according to the Christian creed, was God incarnate. I hold that to say God, when you mean divine (or pertaining to God) is an abuse of language, so that while I think a study of Christ's teaching of paramount importance, I do not accept orthodox Christianity as philosophically sound. I mean to convey," he continues, "that anyone is free to follow the Master without deserting his people. For that is how Jews, who in every other respect are good and have Christ's teaching — and live it — regard apostacy. It is selling the pass, they think.

"I feel it very bitterly that by the intrusion of formal religion—which may mean something or which may not—I have once more been thwarted of giving the right hand of friendship and fellowship to my father's adherents. Christianity in my life has been the negation of religion. It was an outward show, without substance. After all, God wants us to be ourselves. Neither formal profession of Christianity, nor the empty mimicking of ritual will bring us an inch nearer to God, if the spirit is wanting. I propose henceforth to call myself a Jew."

The liberal Jewish Synagogue began to attract Herzl, and he spoke to me with enthusiasm of the services he attended there, and tried to persuade me to accompany him to one of them. He even wrote to Dr. Claude G. Montefiore asking to be accepted as a member of the World Union of Progressive Judaism, but Dr. Montefiore was unable to accede to the request, because membership is obtained through an affiliated synagogue, and Herzl was not yet ready to join a synagogue.

Geburts-Zeugniß.

Die Seelsorge der israel. Cultusgemeinde in Wien.

Fac-simile of Hans Herzl's original birth certificate, which testifies that on June 10, 1891, a son was born to "Dr. Theodor Tivadar Herzl" and his wife Julianna, nee Naschauer.

The application was made rather to Dr. Montefiore as "homage to your known virtues and eminence." For Dr. Montefiore Hans Herzl had, indeed, an immense admiration, and on one occasion he drafted a letter which he tried to persuade me to send to Dr. Montefiore in my capacity as editor of the Jewish Telegraphic Agency, to follow up a suggestion made by Mr. Jacobus H. Kann (one of his father's old Zionist friends who was always very kind to Hans, and Hans always spoke of him with affection) with regard to the Jewish Agency, then in process of formation, that it "would need to include non-Zionists whose religious services to the Jewish community entitle them to the allegiance of the Jewish masses and whose irreproachable past as citizens of the countries in which they live ensure them the esteem of their fellow-citizens," since "that description," Hans felt, "applies predominantly to the honored head of Liberal Jewry in England."

That fine preacher, Rabbi Joel Blau, also had some influence on him, and Hans Herzl at one time wanted to join his Reform Synagogue, while making it clear, however, that he would not be altogether at home there, since he was powerfully attracted by Liberal Judaism. "In the circumstances," Joel Blau wrote to him in 1926, "I deem it an injustice to you to present your name to the Wardens of the Synagogue. When you quite know what group you wish to be affiliated with, we

ZIONISTEN-CONGRESS
in Basel.
הנה אני לקח את בני ישראל
מבין הגוים והבאתי אותם אל
אדמתם. (יחוקאל)
29 VIII 98
mein guter Hans, das ist die zweite Congreßkarte mit
Grüßen und Küssen von deinem treuen Papa

Fac-simile of postcard sent by Dr. Theodor Herzl to his son Hans from the Second Zionist Congress at Basel in 1898. Dr. Herzl has written on the card: "My dear Hans, this is the second Congress card. With love and kisses, from your loving papa." Hans was nine years old at the time.

can take the matter up anew. If your ultimate aim is to join Liberal Jews, why not do so now?"

"The right course for me is to join the Liberal Jewish Synagogue," Hans Herzl writes before long. And elsewhere: "I am now a Jew, by my own admission. Let me here register a vow to bear myself worthily as such!"

But he was never altogether certain about his beliefs. Round the corner of his Liberal Judaism, so to speak, Catholicism, and even more so, Quakerism, continued to beckon to him. "I am not certain of my ground," he wrote. "Though I intensely venerate the Catholic Church, my reason rebels against all Christian theology. I absolutely assent to Quaker doctrines, but cannot join that body, not being an Englishman. My closest affinity is to the Synagogue."

Even in the early days of his baptism, Quakerism had attracted him, and he wrote, "I am an observant Catholic out of gratitude to the Catholic Guild of Israel who befriended me when I was down and out. But by conviction, I am a Quaker. I always tell people who deserve my confidence, that I am a Quaker." The Quaker thought, "in quietness is my strength," was constantly in his mind, and at one time he became a resident at a Quaker settlement.

It is strange that although he had lived in England since boyhood, had been educated at a great English University (Cambridge), had become a naturalized British subject, and had served in the British army during the War as a private soldier, being awarded the War Service Medal and the Victory Medal, he described himself on the list of residents at the settlement as "of Vienna." It squares with his feeling that he could not join the Quakers, " not being an Englishman." There was even a time when he thought of writing to the Home Secretary "returning my naturalization certificate."

Of whatever Hans Herzl was uncertain, of one thing he was certain beyond doubt, and that was that his nationality was Jewish. He was a Jewish nationalist, even though he did not always regard himself a Zionist, considering Zionism a development of Jewish nationalism. "The policy of Jewish nationalism need not necessarily be Zionism," he said. "I regard the Diaspora as Jewish territory." In his attitude towards Mr. Claude G. Montefiore and Liberal Judaism it was the repudiation of Jewish nationalism (regardless of the fact that there are leading Liberal Jews who are Zionists) that was his stumbling block, for constantly he came back to his conclusion that "my closest affinity is to the Liberal Synagogue, but what debars me is their repudiation of Jewish nationalism."

As a Catholic, too, he took care to explain that he was "not an English Catholic, but a Jewish Catholic." He was always insistent that as a Catholic he remained nationally a Jew, and the great attraction of the Catholic Church to him was his hope that as a universal Church it would one day establish a Theocratic In-

The grave of Theodor Herzl and his parents.

ternational State, in which the Synagogue would be a constituent part, with its own "Jewish National Home."

Father Day exercised a good deal of influence over his mind in this matter, and Father Day's pamphlet "Jews and Catholics," which I found among his papers, must have affected him considerably with its emphasis on the hold that the "vestments, incense and lights of the Catholic Church must have for the Jew who is at all attuned to the glories of the Temple worship," and its drawing of parallels between " even the modern Synagogue services and Catholic worship, as for instance, the impressive taking of the Scrolls of the Law from the Ark, and the solemn procession to the Al Memor, the wearing of the Tephilin and of the Arbaa Kanforth recalling scapulars, and Kaddish that accustoms the Jew to pray for the dead." And again, "Judaism did not (like Protestantism) break off from Catholicism; it only stopped short, but it is not a rebellion. Ours is the continuation of the Hebrew religion. They have the first volume. We have both."

The assurance of the Catholic Church captivated Herzl. "I am poor, weak humanity," he wrote, "I need a Church. Why am I still a Catholic? Because my mind is disorganized, my soul ailing. Health is what the Catholic ritual gives me."

Yet as soon as he started to think, he found the Catholics "too one-sided on the matter of ritual and sacrament." And however much he admired on the other side the Quakers, they, too, were for him one-sided in the other direction in their attitude to sacraments. It was there that the Baptists, that small community in Vienna, which he joined for a short time (his first baptism, which startled Jewry) made something of an appeal to him as the Centre party, and occasionally his mind kept turning back to them as therefore "probably right." It is worth recalling here that when my friend Tenenblatt went to interview the Baptist pastor who had baptised Herzl (the Baptists in Vienna are an obscure and small community of about 250 members) he found that Herzl had insisted to him, too, that his change of religion did not mean that he had ceased to be a Jew by nationality.

Israel Zangwill, I remember, put his finger on this particular spot in a letter to me at the time the Jewish world was agitated by the news of Hans Herzl's baptism. He was brought up to believe, he wrote, that Jews were Jews by nationality and therefore a Jew could be an atheist or a Christian and still be a Jew.

(To be concluded next month.)

The Romantic Source of "Daniel Deronda"

How George Eliot, the Fiftieth Anniversary of Whose Death Was Recently Commemorated, Penetrated the Soul of the Jew; Jewish Element in Deronda Cried for Creative Originality in Jewry

By PHILIP SLOMOVITZ

George Eliot Street

ON the fiftieth anniversary of the death of George Eliot, the all-Jewish city of Tel-Aviv, Palestine, honored her memory and paid tribute to her famous novel, "Daniel Deronda," by naming a new street after the famous Christian authoress. —Editor.

FIFTY years after the death of George Eliot, the noted author's "Daniel Deronda" is still prominently displayed on bookshelves in Jewish homes and in Jewish libraries. Not merely because it was one of her best books, but because she penetrated the soul of the Jew as few were able to do before her; and because the message of this book has done more than anything else to influence the English people to sponsor the rehabilitation of the Holy Land by the Jews.

Almost 54 years have elapsed since the appearance of George Eliot's novel, "Daniel Deronda," and many history-making events have occurred since. The foundation has since been laid for "a national hearth and a tribunal of national opinion" by the Jewish people. And in all the years of the past half century not a plea for "another choosing of Israel to be a nationality" has had as great an effect on Jewry everywhere. In the opinion of Israel Zangwill, "George Eliot, the great seer, pierced into the heart of the question with keener vision than any Jew."

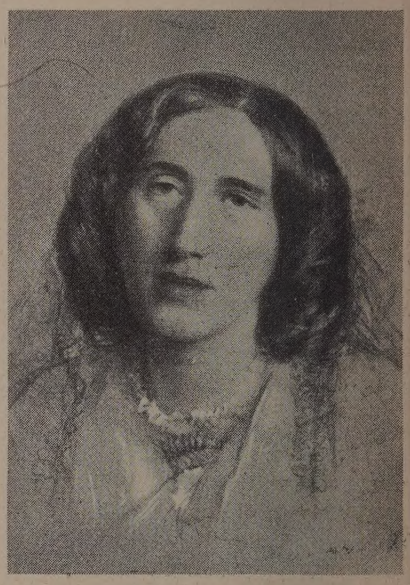
Briefly told, the story deals with the Jewess, Mirah, who runs away from her father in America and comes to London to seek her mother and brother. Upon arriving, however, she learns that the street to which she was directed has disappeared. She boards a steamer and, heartbroken and penniless, is on the point of ending her life when she is saved by Daniel Deronda. The two are attracted to one another, but Daniel realizes that she will never marry one not of her faith. The story reveals that the epithet "Jewess," hurled at Mirah, strengthened her resolve to remain Jewish. Deronda is determined to help her. He wanders through the streets of London to learn the whereabouts of Mirah's mother and brother, and in a pawnshop meets a dreamer who sees the vision of the regeneration of a New Judea in the East. It develops that this man, Mordecai, is the brother of Mirah, her mother having died many years before.

Soon thereafter Deronda learns of his own parentage, and is overjoyed to know that he is Jewish. It was through the machinations of his mother who desired that he should never know his nationality that the knowledge of his Jewishness was kept from him. Deronda, now an acknowledged Jew, returns to Mirah to claim her as his bride. Mordecai, a dying man, seeing that Deronda will carry on his dreams of a rebuilt Zion, gives Daniel his blessing.

"Daniel Deronda" is filled from cover to cover with interesting discussions between Mordecai and Daniel of the tenets of Judaism and Christianity. It is during one of these discussions that George Eliot puts into the mouth of Mordecai — one of the finest characters she ever created — the great plea for "the reason of Israel to disclose itself in a great outward deed." Mordecai refuses to believe that Israel's part in history is accomplished, and maintains that the future policy of the Jewish people should be to join the nations as soon as possible.

In explaining the characteristics, habits, and traditions of the Jews, George Eliot throws into relief the Jewish problem. She paints the picture of something passing away that once possessed a life and a value of its own; the labor of thousands of years is lost; a flame has burnt in vain; a fire is extinguished without having fostered life. Mordecai therefore cries out to have his own self restored to him. He wants to live entirely at home. His idea is to be wholly what he is partly — his own self. He cries out with profound contempt for imitation, for he wants creative originality. Only in a commonwealth which should focus and embody the whole Jewish life as it should be does he find this possible.

Writing his comments on the book in the June, 1877, issue of Macmillan's Magazine, the late Dr. Joseph Jacobs expressed the general Jewish reaction to it, declaring in part: "Unless some such projects as Mordecai has in view be carried out in the next three generations, it is much to be feared that both the national life



GEORGE ELIOT

of the Jews and the religious life of Judaism, will perish utterly from the face of the earth." Dr. Jacobs took a different view in later years, but his first opinion is nevertheless very significant.

* * *

The Romantic Source of "Deronda"

THE romantic career of the late Colonel Albert E. W. Goldsmid is presumed to have given George Eliot the idea of Jewish restoration in Palestine.

Colonel Goldsmid — warrior, traveler, explorer, and pioneer in Jewish colonization movements 75 years ago — was the scion of an old and distinguished Anglo-Jewish family from whose fine character George Eliot built up her hero, Daniel Deronda. This is the story that is told about Goldsmid:

His parents deemed it wise, in the interest of their son's military career, to conceal their Jewishness. The fate of a love affair, however, brought the Colonel to his people. He fell in love with a pretty non-Jewess and his parents, their Jewish consciousness suddenly stirred, confessed to Albert that he and they were Jews. He rather liked the idea and let his fellow-soldiers know how proud he was of his newly-discovered Jewishness.

In the same spirit he approached his sweetheart and found her in tears. Her parents had forbidden her marriage to Goldsmid because she was a Jewess. What a coincidence! The parents of both had kept their Jewishness from them, and when the danger of intermarriage arose they confessed for the sake of the race.

Taking their Judaism seriously, the two young lovers proceeded to have themselves taught Hebrew, Jewish traditions and the history of their people, and their honeymoon was spent in Palestine. It was therefore a double love affair, because their visit to Palestine intensified their Jewishness and caused them to fall deeply in love with the land of Israel. Their daughters, Rachel and Carmel, were both born there. The Colonel returned from Palestine an ardent nationalist and a preacher for the cause of the restoration of the Jewish people to Palestine, and of Palestine to the Jewish people. To him is attributed the following beautiful phrase about dual nationalism: "I do not love my father less because I love my mother more."

The fine idealism of Colonel Goldsmid was responsible more than anything else for the creation of the character of Daniel Deronda. But George Eliot's interest in the Jewish people was not without foundation long before she had an opportunity to draw upon the character of Goldsmid. As early as August, 1838, on her first visit to London, the first thing she wanted to buy was Josephus's "History of the Jews," From her earliest childhood she took an interest in the people of the Bible and was a student of early Jewish history.

* * *

The Jewish Element in "Deronda"

GEORGE ELIOT is the nom-de-plume of Mary Ann Evans, who was born on November 22, 1819, at Arbury Farm. The noted novelist fixed on this nom-de-plume because George was the Christian name of her first husband, Mr. Lewes, and Eliot was a good, mouth-filling, easily pronounced word. Mr. Lewes is the well-known biographer of Goethe.

Mr. Lewes lived to see the work of "Daniel Deronda" completed and heralded as one of the best products from his wife's pen. On September 2, 1876, George Eliot wrote to her publisher, John Blackwood: "Mr. Lewes . . . has just brought to me a letter which has certainly gratified me more than anything else of the sort I ever received. It is from Dr. Hermann Adler, the Chief Rabbi here, expressing his 'warm appreciation of the fidelity with which some of the best traits of the Jewish character have been depicted by,' etc., etc. I think this will gratlfy you."

To the second husband of George Eliot, John Walter Cross, we are indebted for the biographical sketch of the great English novelist, as drawn from her letters, which were compiled by Mr. Cross in three volumes, forming a life story of the author of "Daniel Deronda." It is from Mr. Cross's "Life of George Eliot" that we quote the following interesting letter, written by George Eliot to Mrs. Stowe, in 1876, which revealed the author's sentiments on the Jewish elements in "Deronda":

"As to the Jewish element in 'Deronda', I expected from first to last, in writing it, that it would create much stronger resistance, and even repulsion, than it has actually met with. But precisely because I felt that the usual attitude of Christians towards Jews is — I hardly know whether to say more impious or more stupid when viewed in the light of their professed principles, I therefore felt urged to treat Jews with such sympathy and understanding as my nature and knowledge could attain to. Moreover, not only towards the Jews, but towards all Oriental peoples with whom we English come in contact, a feeling of arrogance and contemptuous dictatorialness is observable which has become a national disgrace to us. There is nothing I should care more to do, if it were possible, than to rouse the imagination of men and women to a vision of human claims in those races of their fellow-men who must differ from them in customs and beliefs. But towards the Hebrews we western people, who were reared in Christianity, have a peculiar debt, and whether we acknowledge it or not, a peculiar thoroughness of fellowship in religious and moral sentiment."

* * *

Effect of "Deronda" on the Jews

THE effect that Eliot's "Daniel Deronda" made upon the Jewish people was marked. Immediately upon its publication, Jews the world over endorsed the sentiments of the non-Jewess who so skilfully pictured the position of the Jew in the world and the hopes of Israel for a spiritual and national rebirth. Thus, from Eliot's Journal, under date of December 15, 1876, we learn that Dr. Hermann Adler delivered a lecture on "Daniel Deronda" in which he implied an expectation of serious benefit. On the same page, the novelist records the receipt of "a delightful letter from the Jewish Theological Seminary at Breslau, written by an American Jew named Isaacs, who excuses himself for expressing his feeling of gratitude on reading 'Deronda' and assures me of his belief that it has even already had an elevating effect on the minds of some among his people — predicting that the effect will spread." George Eliot also expresses satisfaction at the receipt of a letter from Dr. Benisch, editor of the London Jewish Chronicle, "containing an article written by himself on reading 'Deronda' and using strong words as to the effect the book is producing."

The most interesting correspondence on the subject of "Daniel Deronda," however, was that exchanged between George Eliot and Professor Dr. David Kaufmann, who later became the principal of the Jewish Theological Seminary at Pesth.

From correspondence between them, it is noted that a strong friendship arose between the two. Dr. Kaufmann's article on "Daniel Deronda," written in German, was translated into English by the son of Professor Ferrier and was published in handsome pamphlet form. Recording these facts in her Journal, under date of November 10, 1877, the author states that "there have been multiplied signs that the spiritual effect of 'Deronda' is growing. In America the book is placed above all my previous writings."

In a later letter to Professor Kaufmann, George Eliot discloses that one of the last things her husband, George Henry Lewes, did at his desk was to dispatch to the publishers another of his wife's books, "Theophrastus," in which she renewed the appeal to the Jew for his national and spiritual rejuvenation.

The things that have helped George Eliot more than anything in her fine portrayal of the character of Deronda were her fine insight into things Jewish, her profound interest in Hebrew literature and culture, and her understanding of Jewish characteristics and of the problems affecting the Jewish people. All these were in turn augmented by her knowledge of Hebrew. For, in addition to her complete literary and scholarly knowledge of French, German, Italian, Spanish, Greek and Latin, the Hebrew language and literature was a favorite study with her to the end of her life.

No writer of modern times, Jew or Christian, has as well expressed the emotions and enthusiasms contained in Eliot's "Deronda." Emma Lazarus dedicated her "Dance to Death" to George Eliot. But it is the Zionist movement that owes her the deepest debt of gratitude. It is thanks to "Daniel Deronda" that the great friendship between the English and Jewish peoples was solidified, and it is in no small measure due to George Eliot that Great Britain today holds the mandate over Palestine.

Now, fifty years after her death, Jewry honors George Eliot, for George Eliot has honored Jewry.

Genius and the Jew

By JACOB S. MINKIN

FEW questions have received as much attention as that of Jewish genius. In the works of Joseph Jacobs, Houston Stewart Chamberlain and Leron Beaulieu this question is discussed with much heat and passion, and many another scholar has broken a lance over it. For a full treatment of the subject the reader must be referred to a highly interesting and illuminating chapter in Prof. Roback's book, "Jewish Influence on Modern Thought." In a striking passage in "Mid-Channel," Ludwig Lewisohn asks the question why it is that, while in art and literature the Jews have contributed many men of outstanding ability, there are so few men of real genius among them.

Even without going into the details of this question there is no disputing that there is a certain amount of truth in it. As compared with other peoples, Jewish writers and artists have contributed little of real lasting value. There may be much talent among them, but little genius. Jewish writers may be bright and entertaining, but they are not in a class with Dickens, Tolstoy, or Victor Hugo. The literary craft is the oldest known occupation among Jews. Since time immemorial authorship enjoyed high standing among the Jewish people. From the time of the Bible down to this day the pen has been the national symbol of the Jews. When Mohammed described the Jews as The People of the Book, he laid his finger on the dominant characteristic of the Jewish people. But, while Jews in many lands have proved themselves masters of the written word, and have done outstanding work in poetry, in fiction, and the drama, they produced few of the world's great masterpieces. Not only are there no Dantes, Shakespeares or Goethes in our midst, but even few "second rank" geniuses.

And what is true of literature is true even in a more amazing degree of the other arts. Take music, for instance. From all indications there is no apparent reason why the Jew should not have reached perfection in this art. If music did not originate with the Jews, they have certainly been familiar with it for thousands of years. It is characteristic of the love of the Jew for music that King David, although he was noted for many other accomplishments, was crowned as the Sweet Singer of Israel. In the temple and in the synagogue music has been a familiar art for thousands of years. Few of the popular arts have as strong an appeal to the Jewish heart as music. And yet, while there are many musicians among Jews, there are few outstanding geniuses. It is rather as interpreters of music than creators that the Jews have made themselves famous. Jewish conductors and concert artists play compositions written by other hands.

The same is also true of painting. Painting is a comparatively new acquisition among Jews. There may have been many serious handicaps which prevented Jewish artists from attaining mastery of this art. In addition to the religious prejudice, Joseph Jacobs mentions color-blindness and color-weakness, common among Jews, which may be accountable for their comparative lack of genius. But, despite this handicap, painting has for a century or more become a favored art among Jews, and many canvases by Jewish artists may be found in the art galleries of the world. Thus has Josef Israel become famous in Holland, Simeon Solomon in England, and Max Liebermann is one of the best known painters in Germany. Yet, while there is a wealth of color and fidelity to detail in the works of Jewish painters, few have established schools, or created followers. There are no Raphaels, no Titians, no Da Vincis among the Jews.

In sculpture, instead of censure, there should rather be commendation. In this art, even much more so than in music, the religious handicap was a serious obstacle. The Jewish prejudice to the plastic art has undoubtedly discouraged many would-be talents. It is rather surprising that despite this prejudice, Jews have done so well in sculpture. Mark Antokolsky was awarded the highest prize in sculpture at the Paris exposition in 1878; Glicenstein is forging his way as one of the foremost sculptors of the day, and Jacob Epstein is the stormy petrel of Europe, his work having received more commendation and censure than the work of any other great artist.

But interesting and intriguing as the question raised by Ludwig Lewisohn may be, the reason for the supposed absence of Jewish genius is not as difficult to understand as it might appear. Genius, though its secret is unknown, follows definite historic and psychological laws, the course of which is not hard to follow. At any rate, so far as the Jews are concerned, instead of complaining of the lack of men of real genius, we should rather feel grateful that, considering the peculiar circumstances of our life and history, we produced so many men of near-genius. To produce lasting work in any field, whether in literature or art, the creator must himself be part of the environment he describes or portrays. He must stand on terms of intimacy with the scenes, episodes and characters he reproduces. To merely adapt himself to his environment will not do; second-hand knowledge or information of his time and circumstance, will not do. He must be completely saturated with the thoughts and ideas which he expresses. They must possess him, they must permeate him, they must fill his whole conscious and unconscious life. They must form the background not only of his own life, but also of the generations that went before him.

Now, the Jew has for centuries been a stranger, an outsider. He may have been an onlooker, a spectator, but he was not an actor. This is the reason why, when the Jew tries the impossible, and describes and paints the things which he knows only from second-hand information, but not from intimate experience, his work appears superficial, shallow and insincere.

On the other hand, when the Jew was himself, when he created not at second hand, but from actual knowledge and experience, he produced a literature which not only survived, but is to this day the wonder and admiration of the world. There is no better witness to the creative ability of the Jewish genius of the Jew than the Bible. The reason why the Bible is so little read and understood is because it has been accepted as pious literature. But should all that the Bible teaches of God and goodness be taken out of it, the world would still have to admire it for its purely literary worth; it would still be the greatest literary classic man has ever produced. The

poetry of Genesis bears comparison with the best of Homer, and Isaiah is as original as Pindar. The Song of Songs, Job, Koheleth, the stately chapters of Jeremiah, Amos and Hosea—these bear comparison with the best and greatest that has ever been written by any man at any time. And why? Because they bear the imprint of the original, spontaneous creativeness of the Jewish genius. Those men were creators and not imitators, originators and not followers.

Although, with the close of that heroic period of Jewish history, life was no longer as stirring, no longer as original and spontaneous for the Jew as it had been, it nevertheless did not stop flowing. In fact, the literary and historic background of no faith and people is so rich and stirring, so picturesque and colorful as Jewish history during the past few hundred years. Those who know it, those who have familiarized themselves with it, will find in it the greatest challenge to their literary and artistic ambition. There is tragedy in it, there is comedy in it, there are things to make one cry and things to make one laugh. Take, for instance, the Kabbalistic movement, the Hassidic movement, the pseudo-Maccabaean revolt, the Bar Kochba rebellion, the Roman wars, the Crusades, the Spanish Inquisition, the Chmelnitzki episode, and countless other incidents—what colorfulness, what atmosphere, one can find in them! And those who explored this material have produced lasting works of art. A thousand pities it is that Mendele is accessible only to those who can read him in either Hebrew or Yiddish, that the humor of Sholom Aleichem is limited only to those who can understand the language he wrote, that the fascinating stories of Hassidic life of Perez are a closed book to English readers, although Helen Frank has made some of them accessible in the English language, that the majestic grandeur of Bialik's poetry, particularly his Hamathmid, are unknown beyond the limited class of Hebrew readers. These are instances of what can be achieved when one explores the enormous wealth of the Jewish background.

It has been the experience of Jewish writers that when they made Jewish themes the subject of their artistic creation, their work was rewarded with universal acclaim. Israel Zangwill, for instance, has written many stories and dramas of non-Jewish interest, but it was not until he wrote "The Children of the Ghetto" and "The Melting Pot" that his literary reputation became secure. Ludwig Lewisohn had attempted many things before he wrote "The Island Within," yet it was this book which earned for him fame and reputation as a great and sincere artist. A great and voluminous author was Dr. Max Nordau before he made himself the tribune of his people, but it is as the protagonist of the Jewish national cause that the world will chiefly remember him. Dr. Theodor Herzl was a clever journalist before he became the leader of the Zionist movement. He had written brilliantly on a good many subjects, but it is principally as the author of that little brochure, "The Jewish State," that he will be remembered longest.

Lion Feuchtwanger is a great German novelist. Besides a number of dramas he has written several books of fiction. He has delved deep into the history and psychology of the German people. On this subject he has written learnedly, and even brilliantly. He is the author of "The Ugly Duchess," and recently he produced "Success." It is an astounding book, colossal in composition and structure—a veritable world fair you find in it, a panorama of hundreds of characters, scenes and episodes. And yet, after reading it, after admiring the skill and patience of its workmanship, what impression do we get, what feeling do we carry away from it? We somehow feel that, striking and surprising as the book is, it is not upon this work that the literary fame and reputation of the author will rest, that the same work could have been done by another man as well, if not better. We feel that he writes like an outsider, like a man who is not at home in the scenes and episodes he describes.

On the other hand, Feuchtwanger has also written "Power," or the "Jew Suss," and how different was the world's response to this book! Although also etched on the background of the German scene, there is a triumphant majesty to this book which one cannot forget. The cry for justice is the theme of both books, but how sincere the challenge sounds in the mouth of the Jew Suss. You feel that no one else could have written the same book with that degree of sincerity and earnestness as Feuchtwanger, himself a Jew. You feel that centuries of Jewish pain and suffering are concealed in its pages, that there speaks an artist who voices the pain and protest of a whole people. There is atmosphere in the book which the author feels and knows at first hand. He is on intimate and not mere superficial acquaintance with the theme and subject he describes. And the book was greeted with almost universal acclaim. It was immediately accepted as a masterpiece of Jewish character, such as only a Jew could understand and describe. And the Jew Suss is only one of the dramatic episodes with which Jewish history is full. To bring that slumbering material to the surface, to explore it, to utilize it—what challenge it is to Jewish literary artists!

The same is true of other fields of artistic expression as well. For immortalizing Bible scenes, characters and episodes the world has rewarded the artists with its acclaim. Many of the best known canvases have been modelled after the Bible pattern. Almost the whole roll-call of the Scripture heroes has been exhausted. If the Jew created no great art, he provided theme and inspiration for some of the world's best known masters. Rembrandt caught the face of a Jewish sage, and the canvas became a classic. And the same is also true of music. If the harp of Zion remained silent in Jewish hands, other singers roused its strings to divine melody. A German musician wrote "The Messiah," and for nearly four hundred years it survived as a classic. I care not by what name Antokolsky, the Jewish Russian sculptor, called his poems in stone, but it was the synagogue and not the monastery that inspired his "Nestor," and Jewish history and not Russian sadism, that was responsible for his "Ivan the Terrible." So profoundly Jewish were his themes, although he disguised their Jewish identity behind the cloak of anonymity, that for many years he remained unrecognized.

Jewish genius is as alive and as active as ever before; the fountain of Jewish creativeness has never stopped flowing, but unfortunately, its channel has been diverted to other directions. Giacomo Meyerbeer might have become as great and original as Wagner, his adversary, had he allowed his genius to feed on the home-born flame of Jewish life, instead of the flicker of strange fires. The drama of the Kabbalistic and Messianistic movement is not any less stirring than the Huguenot and the Anabaptist rebellion, and, had he so chosen, "Le Prophete" and "Le Huguenots" might have carried Jewish names, and thereby spiritually enriched not only himself, but also the Jewish people. That from an artistic point of view art would not have suffered by it, might be judged by the success and acclaim with which Samson and Delilah has met. Mendelssohn-Bartholdi has written many oratorios, but not one of them has met with that instantaneous success, adopted even by the Church, as much as his "Elijah." How painful and humiliating it is to Jews that while Jewish themes are shunned by Jewish artists, Handel, a German, has written a whole series of operas based on Bible subjects. What rebuke, if Jewish dramatists only felt the

(*Continued on page* 51)

Heine Died 75 Years Ago

By HAROLD BERMAN

"I am a Jew, I am a Christian.
I am tragedy, I am comedy;
a Greek, a Hebrew; an adorer
of despotism, an
admirer of communism,
a Latin, a Teuton; a beast, a
devil, a God."

IN a forgotten and little frequented corner of a small park in the Bronx section of the city of New York there is a monument to Heinrich Heine, one of the greatest and sweetest lyric poets, as well as the most unhappy man of the nineteenth century. That monument, tucked away in an obscure corner of one of the most obscure of the smaller parks of the city, has a history — a tragic as well as a symbolic history — behind it, as tragic as the man whose image it is, and symbolic of his own woebegone and unfortunate life.

How did it come to pass, one will most naturally ask, that New York, usually so provincial and narrowly colonial in its taste, a city that but seldom if ever deigns to recognize the existence of any non-American and non-English speaking talent, with the sole exception of the popular novelist or the musician, should have chosen to honor a foreign poet who has written in a foreign tongue about river-spirits and forest-gods, about democracy and revolution and similar heresies, one whose foot, moreover, never touched American soil? The answer to this question would have to be that even as the life of the subject of the monument equally so was this graven image the object of misunderstanding, premeditated libel, persecution, homelessness and considerable wandering.

An admirer of Heine's genius had had the bust carved with the intention of presenting it to Dusseldorf, the poet's native city, some years before the World War. The city duly declined the generous gift with formal thanks and informal indignation. To think that a virtuous and self-respecting German city would perpetuate the memory of one who had committed the unpardonable crime of being born a Jew and the still less pardonable crime of mocking during all his life-long days the German Kings and Princes, poking fun at the easy-going German Burghers, exposing to ridicule the despot-

This beautiful new bust of Heinrich Heine by the famous German sculptor, K. Harold Isenstein, was recently installed in the German Poets' Garden in Cleveland. It is a bronze, and is set near the sculpture of Lessing.

ism of the one and the asinine patience and submissiveness of the other! And so it spurned the great honor, brusquely and with very little time for second thought or deliberation.

And then the rejected bust wandered over to Hamburg, the important port city in which the poet had lived and worked for a while in uncongenial fields ere he gained world renown. There he had rich and influential relatives, and there he himself had made a futile essay to engage in commerce and grow rich in a way so foreign to his temperament. But the attempt met with a rebuff there as well. For it was not at all proper that a proud German city should pay homage to this strange son of a strange people, though it may be perfectly proper for good Germans to sing his *Lieder* on every conceivable occasion, to enthuse and shed tears over, to laugh hysterically or cry intensively over every now and again. And then the luckless bust was brought by its owner to New York, to a world that knew not Heine, his desserts and his transgressions. After much begging and cajoling, it was ultimately permitted to rest obscurely in an obscure corner of an obscure and little frequented small park in the borough that is euphoniously named the city's bedroom — the Bronx. This certainly is one of Fate's little ironies— or is it one of life's major tragedies? —in which our life abounds, always did and presumably always will. But the irony is especially poignant and particularly cruel when its object is the memory of a world-renowned genius whose petty transgressions and minor infractions of the *Mores* it refuses to forgive 75 years after his death! For Heine died in Paris in the early part of the year 1856.

So much for the fate of Heine's counterfeit, his image. But what about himself — and his reputation as a poet and man—75 years after his physical death? During his lifetime he was both feared and hated by many, by those especially who either profited by hereditary power and privilege or those whose souls were rooted in tradition and felt afraid as well as outraged by any possible change, even though the same would redound to their own benefit. For Heine was a mighty hammer which rained heavy blows on the heads of the petty and great German Monarchs, Princes and Princelings, his blows being compounded mostly not of criticism and argument but rather of the more deadly ingredient — ridicule! He poked fun at them, heaping ribald and merry jests on their anointed heads and subjecting them to a species of ridicule that was thoroughly destructive, nay, devastating, to their reputations, to their swollen pretensions and prerogatives. Almost the identical measure of scorn was poured out by him upon the millions of their complacent, beer-drinking, sausage-and-sauerkraut-eating subjects who bore this affliction and this tyranny with resignation and complete good nature. And neither of these classes ever did forgive him. One might forgive the sharpest-edged words of criticism, but never words of ridicule or scorn, though uttered for the most laudable of purposes and with the best possible intentions.

Harry Heine (he didn't become "Heinrich" until after his conversion, and then refused to call himself by

that name but signed himself invariably "H. Heine" ever after that regretted act) was born in the year 1797 and grew up to manhood during one of the most interesting periods in human history, the years following the French Revolution, the rise and fall of the star of Napoleon, the birth of new ideas, and the opening of new horizons for the spirit of man. To the Jews of Germany, more so even than to all others, this period was fraught with new hopes and greater disappointment. The great Mendelssohn and his associates had preached the gospel of modernism to the Jews of Germany. The Jews obeyed, learned to speak a pure German in place of the jargon that they had spoken up to that time, got themselves more or less modernly educated, and felt their exclusion from all civic rights and emoluments all the more as a consequence. A brighter day dawned for them as a result of the Napoleonic victories over the German Princelings. The French smashed down the gates of the Ghetto, physical as well as spiritual, wherever they penetrated, and proclaimed the absolute equality of all races and all faiths, the Jews included. The Jews of Germany thus found themselves fully enfranchised and enjoying the rights of men for the very first time in their long history. They caught their breath and began to plan for a bright future, when, alas! Napoleon's star set in the murky Moscow sky, the German Kings and Princes felt themselves in the ascendant once more, shut the gates of the Ghetto again behind the Jews and deprived them of all their human rights. It was in a tragic era such as this that Heine's youth was spent, in an era of high-pitched hopes and brutal disillusionment, and it is to this fateful experience of his early years that we can trace the many contradictions that composed his being.

Heine was a man of genius if ever there was one among the children of men. Poet, philosopher, politician, economist and critic: he combined all these and excelled in all. Great as a lyric poet and as a biting ironist, his poetry frequently contains entire philosophical and sociological theses crammed into a few brief lines. Sombart has remarked that "a few lines of his poem 'Deutschland a Winter Maerchen' contains an epitome of the entire Socialist philosophy," while Engels said that "his satirical poem 'Atta Troll' contains more philosophic thinking than many a thick philosophic tome." Yet he is full of contradictions and inconsistencies, even as the circumstances of his life were inconsistent and contradictory. Born in a free-thinking home, he was given a traditional Jewish education. He studied his Bible diligently, and remembered and cherished it even after he had abandoned his people. As a youth in the early twenties he, together with Leopold Zunz, Gans, and Moser, founded the "Union for Jewish Culture and Science," but soon he forsook Judaism for Christianity, an act for which he suffered much remorse for the rest of his days. He took this step because "one is not allowed to steal any silver candlesticks," and there is no other way open for him by which to earn a living as a Jew, and also because "Christianity gave him an admission card to European culture." But what of it? "Baptismal waters dry up quickly," he says, and he could remain as faithful a Jew at heart as ever, write ecstatically of the Bible, which he considers the greatest book ever penned by men, of Jehuda Halevi, of Gabirol and the other Jewish poets and thinkers of the Middle Ages. He could indite his "Princess Sabbath," his "Rabbi von Bacharach," in which he said that "the Jews are the material out of which Gods are made," that "the Jews are a great nation, a holy people, God's people that should serve as a pattern to all nations, to the entire human race," and that "While the Greeks were pretty children the Jews are men, strong men," and "if but a few Jews had remained in the world people would travel thousands of miles to gaze at these wonder men." But at the same time he could also say that "Judaism is not a religion but a misfortune," and he could find no other opprobrium to fasten to his opponent Boerne than to call him "a narrow-minded Jew," while he himself was a "many-sided Greek" and, hence, a more rounded and perfect human being.

All his life-long adult days Heine was plagued by the problems of "the Jew and the Greek," the difference between the bearers of the idea of beauty and artistic living and the preachers of morality and purity. At one moment he is a Greek and pokes scornful fun at the Jews and their ideals, calling Jehovah "the *Parvenu* of the heavens," while at the next he goes into ecstacies over the Jews and their faith and history, saying that "we are the Swiss guard of Deism," that "we have the gift of religion, the wisdom of the ages," and quotes Jehudah Halevi to the effect that "Greek learning has no fruit, only flowers." As to Christianity — the faith he had adopted, as he says, in order to be provided with "an admission ticket to European culture," he pokes fun at it almost continually; calls it "a religion without a drainage system, a faith for disembodied souls"; says that the "Jewish mission will never be over till the Christians are converted to the religion of Christ"; and speaks up boldly and says that "I never returned to Judaism because I never left it!" The few drops of baptismal water? They "dry up quickly" and are as if they had never touched his body, and he was able to laugh them away by his rock-splitting Aristophanic laughter, he who was a nineteenth century re-incarnation of Aristophanes plus many other gifts and accomplishments that Aristophanes never could lay claim to.

And as he lay for years on his mattress grave, helplessly stricken with an incurable disease, he had time to ruminate over his past, to recall all its triumphs and defeats, all its errors and trials. He lies there crying out over and over again, "O God, make me a child again even before I die" so that he could undo the things that he shouldn't have done. "My heart," he exclaims, "is wise and witty, and it bleeds within my breast." Again and again he utters "a cry in the night from a man buried alive," buried alive physically but not mentally, his mind being as much alive and as active as ever if not more so because of the absence of all physical activities and distractions. As he nears the end of his miserable period of suffering that gave him in life a taste of the grave, he indites the following despairing lines visualizing the days following his death:

"No Masses will be sung,
No Kaddish will be said,
Nothing said, nothing sung
Will be after my dying day."

NOW READY!

Bound Volumes

of

The B'nai B'rith Magazine

From October, 1930

to September, 1931

404 PAGES OF THE BEST JEWISH MAGAZINE WRITING OF THE PAST YEAR. Attractively and serviceably bound in blue cloth, with gold stampings, these bound volumes contain an invaluable collection of articles, essays, editorials, book reviews, interviews, jokes, and topical subjects which constitute a complete mirror of world Jewish life during the last twelve months. This is a volume which should be in every Jewish home, both for reference as well as literary pleasure.

The nominal price is one dollar per volume, the supply is very limited, and orders will be filled chronologically. Send check or cash to the

B'NAI B'RITH MAGAZINE

70 Electric Building

Cincinnati, Ohio

A CROSS-SECTIO

TRIBUTES of unprecedented warmth and volume were paid to Dr. James Simon, president of the Hilfsverein of German Jews, on his eightieth birthday. He has been president of the Hilfsverein since it was founded thirty years ago, is an outstanding personality in the affairs of world Jewry, and a distinguished figure in German life generally.

Entire pages in the leading German newspapers were devoted to a detailed description of Dr. Simon's contribution to Germany's cultural and economic life, while hundreds of congratulations were sent him by Jews and non-Jews from all over the world.

A bronze bust of Dr. Simon was unveiled in the State Museum, and a commemoration slab was put up in the Berlin Museum of Egyptology, in recognition of his immense gifts to the national art galleries and archeological museums of Berlin.

Dr. Simon succeeded his father as head of one of the largest wool concerns in the world—Simon Brothers of Berlin. For many years he was vice-president of the Berlin Chamber of Commerce, and a member of the Board of Directors of the Reichsbank. Before the war he was counted as one of the twelve wealthiest men in Germany, with a fortune estimated at fifty million marks.

* * *

EVEN Mahatma Gandhi has not managed to escape the interviewers on Zionism, and he was questioned as to his views on this subject while in London.

"Zionism in its spiritual sense," he answered, "is a lofty aspiration, but Zionism meaning the reoccupation of Palestine has no attraction for me. . . Real Zionism, which lies in one's heart, is a thing to strive for and die for. It is the abode of God. The real Jerusalem is the spiritual Jerusalem. Thus the Jew can realize this Zionism in any part of the world."

* * *

AN emergency appeal for $5,230,000 has been launched by the New York Federation for the Support of Jewish Philanthropic Societies. More than 1300 communal leaders attended the banquet opening this gigantic drive, and a few days later an army of 2,500 volunteers set out on the actual campaign work.

* * *

AS a result of the economic depression, Jewish educational agencies in the United States have been compelled to reduce their budgets this year from 10 to 25 per cent. Un-coordinated and unaffiliated Jewish schools are hit hardest, with teachers' salaries unpaid for months. The situation is somewhat better in the schools affiliated with the central communal educational agencies.

* * *

THE exchange of Judaism for freedom was deplored by Chaim Nachman Bialik, Hebrew poet, in an interview in Warsaw, where he attended a conference of the Tarbuth, or Hebrew schools of Poland. He urged the creation of a "salvage legion" to save American and Polish Jewry from the fate of Western Europe, which is resigning its Jewishness for freedom.

* * *

THE number of Jewish families subsidized by Jewish Welfare institutions in the United States increased 43 per cent during the past year, it is revealed by the Bureau of Jewish Social Research. The sum of $1,432,897 was spent for relief in the first six months of 1931 by Jewish charity groups as against the sum of $1,028,984 for a similar period in 1930. This represents an increase of 39 per cent in the expenditure.

During the first six months of 1931, 34 child care agencies reported an average monthly population of 7,868, an increase of ten per cent over the corresponding period in 1930, although the intake had decreased by sixteen per cent.

* * *

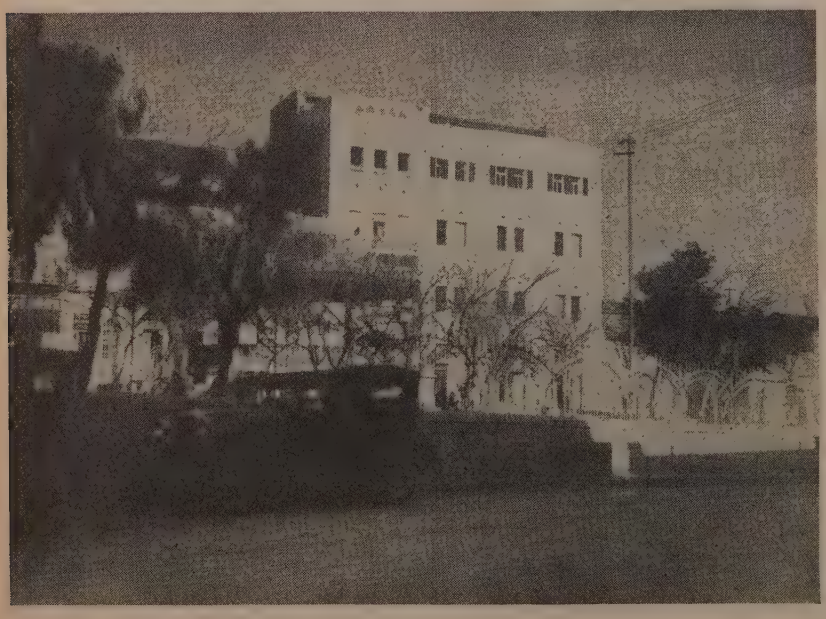
JESSE ISIDOR STRAUS, son of the late Isidor and Ida Straus and nephew of the late Nathan and Oscar Straus, has been named by Governor Franklin D. Roosevelt, of New York, to head the Commission to administer the $20,000,000 Unemployment Relief Fund which was voted by the state legislature at its recent extraordinary session. Mr. Straus has been president of the R. H. Macy Company since 1919. He is 59 years old, and has taken an important part in educational and philanthropic activities.

* * *

A VERY beautiful exhibition of the water colors of Elias Newman, well-known Jewish artist, was held by the Art Center in New York City from October 12 to 24. Comments in the leading newspapers were highly laudatory. Of the 42 works exhibited, the majority were on Jewish subjects, since many of Mr. Newman's water colors were made on his recent visit to Palestine.

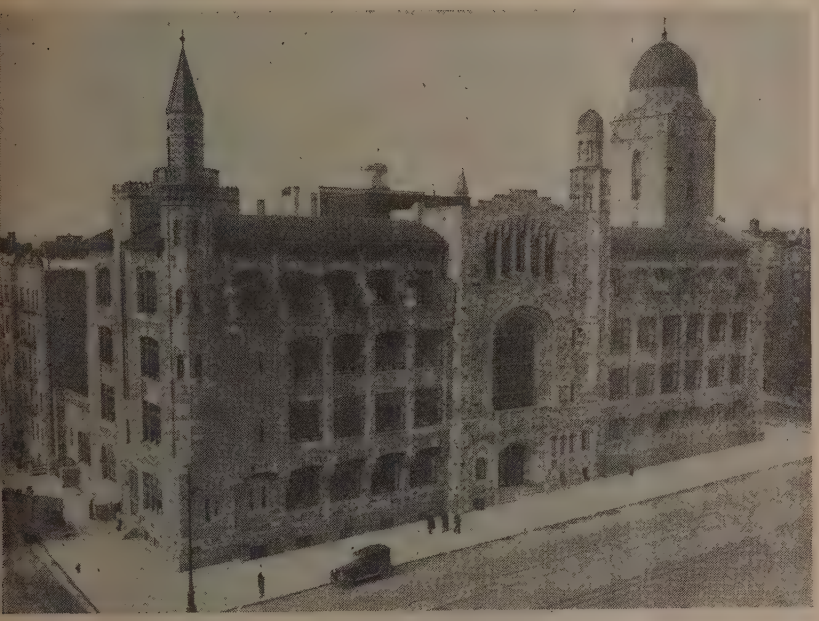
* * *

SOON after the state of Michigan passed its law requiring the registration of aliens, the state of New Jersey passed a law barring all aliens from state work except in cases of extraordinary emergency. Now California has passed a law similar to that of New Jersey's. Colonel Walter E. Garrison, director of the department of public works, has notified contractors that "we favor the policy of employing citizens of the United States who have been residents of the State of California for at least one year." Labor contractors have no alternative but to comply.



This is the handsome new Bible Institute which has recently been opened in Jerusalem. The building was especially designed and constructed for its purpose. It will be a great center for Bible teaching and for the distribution of Bible literature.

F JEWISH LIFE



Yeshiva College, New York City.

YESHIVA COLLEGE, New York City, began the work of its fourth year on October 5, at the close of which, next spring, its first class will be graduated with the A. B. degree. It is the first college of liberal arts and sciences under Jewish auspices, and is an integral part of the Rabbi Isaac Elchanan Theological Seminary. Dr. B. Revel, president of the faculty, announced several additions to the teaching staff, as well as the formation of a Scholarship Committee of prominent scholars.

* * *

THE Seventh Biennial Conference of the National Council of Jewish Juniors, auxiliary to the National Council of Jewish Women, was held in Bridgeport, Conn., October 11 to 15. It opened with a religious meeting at the Park Avenue Temple, at which Mrs. Joseph Friend, of New Orleans, was the principal speaker.

* * *

AN important good will seminar to improve relations between Jews and Christians was held on the campus of the University of Texas at Austin, October 18 and 19. The idea was developed upon the initiative of Rabbi Samuel H. Baron, Director of the B'nai B'rith Hillel Foundation at Austin, who worked out the details during the summer with Rev. Everett R. Clinchy, Director of the National Conference of Jews and Christians. Rabbi Baron was in charge of all arrangements.

The feature of the two-day seminar was an address by Mr. Clinchy on "The University and Our American Communities." Mr. Clinchy was the guest of honor at a reception in Hillel House, which was the scene of an informal conference between him and the members of the University Religious Workers on the general problem of good will.

Round table discussions were held, and a representative of each faith spoke on why he remains in it and what he would do if he were a member of another faith.

* * *

THE Nazi pogrom on the Jews of Berlin during Rosh Hashonah has not redounded to the credit or prestige of the Hitlerites of Germany. Leaders of the government, municipal authorities, religious heads, and University professors have united in issuing a joint call to German citizens to defend the country against the anti-Semitic encroachments of the Nazi Party. The appeal pointed out that Germany's recovery of world prestige received a severe setback because of this "barbarism" of the Nazi Party.

"Duty to the Fatherland requires that all courage be summoned to combat anti-Semitism," declared the statement.

A marked decline in German stocks on the Exchange in Berlin followed the pogrom, and was attributed by Berlin newspapers to the Nazi outbreak.

Meanwhile, thirty-four Nazis were tried on charges of disturbing the peace and conspiring against religion. The most severe sentences ever handed down for cases of this nature were returned against them. Twelve were sentenced to a year's imprisonment; eight, to a year and three months; two, to seventeen months; one, to twenty months, and four, to nine months. Seven were released for lack of evidence.

With the gates of most countries closed against them, East European Jews are immigrating to South America. This picture shows them aboard ship at morning prayer.

THE PRINTED PAGE

A NEW "CHUMOSH"

The Pentateuch and the Haftorahs, Hebrew, English translation with commentary. Exodus. Edited by the Chief Rabbi, Dr. J. H. Hertz. (Oxford University Press.)

LIKE the Chief Rabbi's preceding volume on Genesis, so his present volume on Exodus fills a long-felt need in Jewish religious life in America as well as in England. The English speaking Jew, who is not sufficiently conversant with Hebrew and Aramaic, has not been able to enjoy the Torah reading on Sabbaths and holy days as did his forebears of an earlier generation. The new "Chumosh" with its English "Tarqum" and modern "Rashi," which the Chief Rabbi has undertaken to supply, should do much to restore the joy of the Torah to the devout Jew.

The book is attractively printed. The Hebrew is from the plates of the Letteris Masoretic text of the British and Foreign Bible Society. The English, which is an adaptation of the Revised Version, is given in a large and clear type; and the commentary, while in smaller type, is not hard for the eye. The binding, too, is neat and serviceable.

The editor spared no effort in supplying the book with the various aids which the modern reader generally requires: a chronological table, maps, and illustrations, musical transcription of the cantillation of the Torah and of the Prophets, helpful notes on the text, and fairly extensive essays on Israel in Egypt, the Decalogue, and the code of Hammurabi and the Mosaic civil law.

The commentary on the first twenty chapters of Exodus is by the Editor, and on the remainder by the Rev. Dr. A. Cohen. The exposition of the Haftorahs is by the Rev. S. Frampton. Throughout, the aim of the Editor and his collaborators is to present the book, not as a mere ancient classic, but rather as a living document which enters vitally into the life of present day Jewry. The Haftorahs are skillfully correlated to the Parshas. These, in turn, are elucidated in the light of Rabbinic literature and traditional Jewish practice. Though aiming to give the plain meaning of the text, the commentary —particularly in the portion written by the Chief Rabbi—is considerably homiletical. It strives to edify, to inspire and to stimulate Jewish loyalty. It may, indeed, be characterized as a twentieth century Midrash, in which the results of modern research by non-Jewish as well as by Jewish archeologists, exegetes and historians, are combined with the teachings of the Midrash, Talmud, and Medieval commentaries.

The defects of the work are inherent in the position of the Editor. In his view "Judaism stands or falls with its belief in the historic actuality of the Revelation at Sinai." Proceeding from the fundamentalist standpoint of the Divine origin of the Pentateuch, he naturally involves himself in serious perplexities. Though utilizing the results of modern Bible Scholarship, he is led to wage war against its fundamental assumptions. While much may be said against the dogmatism and arbitrariness of what sometimes passes as Biblical Science, it can hardly be claimed that Dr. Hertz's rhetorical flourishes remove the vexing difficulties in the Bible text, to which higher criticism points.

Dr. Hertz's fundamentalist position leads him also to a form of apologetic, which hardly enhances the value of his commentary. By way of example we may point to his notes on Exodus III: 21-22. These verses, as Dr. Hertz remarks, have "been looked upon as a 'blot' on the moral teaching of Scripture." He, therefore, proposes to remove this "blot" by translating the words *venitzaltem es mitzrayim*, which are usually rendered "and ye shall spoil the Egyptians" with "and ye shall save the Egyptians."

By means of this *pilpul* or twist in the interest of good will, the Editor thinks that he has removed the "blot" from "the moral teaching of Scripture." He even finds in this "doctored" interpretation "a poetic and unforgettable touch of beauty." His homiletical ingenuity might have been spared had he applied to this passage as to the rest of the book the theological principles which he wisely formulates on p. 44: "The modern mind, whilst agreeing that all things are ultimately controlled by God's will, does not attribute results to the *immediate* action of God. Not so the Biblical idiom. Events, whether physical or moral, which are the inevitable result of the Divine ordering of the universe, are spoken of as the direct work of God." In plain words, many an event which the Bible ascribes to the direct agency of God is in reality the product of nature or of man. Consequently, the character of God is not marred by human frailty. The recognition of this fact does away with the need of apologetics. The events of the Bible must be judged by the moral standards of antiquity, and consequently require no apologies at our hand. However, the thorough-going application of this view leads to a modernist conception of the Bible, which is anathema to the Chief Rabbi.

The defects, growing out of the polemical and apologetical tendencies of the commentary, are felt only by the liberal in religion. The orthodox may regard them as virtues. For conservative readers few books can be of greater service than the Chief Rabbi's Pentateuch. And liberals, too, will do well to study it with care.

SAMUEL S. COHON.

* * *

A "PROBLEM" HISTORY

In the Days of the First Temple, by Jacob S. Golub (Union of American Hebrew Congregations.)

WITH the publication of this book, the Sunday School student now can possess three volumes all by the same author, giving the complete history of the Jewish people from earliest times down to the fall of the Second Temple and the Dispersion. "In the Days of the First Temple," like its companion volumes, "Israel in Canaan" and "In the Days of the Second Temple," treats Jewish history through the "problem approach," and Jewish religious school teachers everywhere will rejoice to have this rich and very provocative material for their classes.

All three of these books are written from the viewpoint of the modern enquirer, and make Jewish history live through a consideration of the problems facing our people at different times in their history—a method which makes the reader identify himself with those problems and their solution. At the same time the narrative continues unbroken, and gives the proper sweep which should be felt in the study of any history.

Both Dr. Golub and the Union of American Hebrew Congregations deserve praise for making available such genuinely valuable textbook material not only for the children in our religious schools but for all Jewish children.

EDWARD E. GRUSD.

A Swarthy Jew

By Mrs. ISRAEL DAVIDSON

Tamaarat Emanuel

RECENTLY there came to our shores a Jew who is the first of his clan to put his foot on American soil. He belongs to the "Falashas," those black Jews of Abyssinia who lived for thousands f years in the mountain fastnesses f that country, unknown to the civilzed world until 25 years ago, when hey were discovered by Dr. Jacques 'aitlovitch, a student from Paris.

Tamaarat Emanuel, the "stranger vithin our gates" typifies the phrase n *The Song of Songs*, "I am black, ut comely," Although he is dark kinned, a more refined and intelectual type could nowhere be found. Ie was a mere boy when he was aken away from the rude hut in Abyssinia which he called home, iving under primitive conditions, nd was sent to Europe where he received a secular as well as a religious education. He graduated from the University of Florence and from the Jewish Seminary there. He speaks Italian, French, German and Hebrew fluently as well as his many native languages.

When he arrived in America he was ignorant of the prejudice he might encounter on account of his color. Several hotels refused to lodge him, and then someone who heard of his plight decided to apply to the International House of New York City. He was told that they had no vacant rooms; they suggested going to Harlem, in the negro section. "But," protested the inquirer, "this man is an Abyssinian Jew — not a negro."

"Oh, there are plenty of Abyssinians in that locality."

"Abyssinians, perhaps, but not Jews — the Jews of Abyssinia are not negroid, but Caucasian," he was informed.

Finally Emanuel was happily placed in the Young Men's Hebrew Association, where he is living very contentedly and a great favorite with all those who are privileged to meet him. He is a delightful person to talk to, his soulful eyes light up in animated conversation and his delicate hands move gracefully as he punctuates some particular point.

A native teacher instructing Falasha children.

He has come to America in the interest of his school in Addis-Abeba, the capital city of Abyssinia. It has had rather a haphazard existence and there has been a struggle to keep it going. He is most anxious to bring the Falashas — there are about 50,000 of them — in touch with civilization, to help them attain what he has gained through education. By means of the school he seeks to train teachers who will go up to the mountain settlements, in which the Jews live apart from the natives, and conduct classes, confirming those Jews in the faith to which they have adhered for so long even though they thought themselves the last remnant of the Jewish people.

"The difficulty," says Emanuel, "is that my people are so orthodox that we cannot educate the boys and girls together. Consequently, the latter are receiving no education at all. Where will the educated boys find mates? My people are very keen for education and learn very quickly. We Jews have a great opportunity now that a new king has come into power. He is a progressive. He feels that the Jews can be a great force in his country and is so much interested in our school that he has donated a substantial sum towards erecting a proper building."

Mr. Emanuel has not been spending all his time in propaganda. He has also been studying English and hopes that before he leaves this country English will be another addition to the languages he now speaks. He also spends every spare moment of his time visiting our great libraries in order to further his studies. One thing he is accomplishing and that is the breaking down of the prejudice against color, which we Jews possess in a greater degree than we imagine.

American School for Falashas at Addis Abeba, Abyssinia.

An Open Letter Advocates

A Jewish World Congress

WARSAW, OCTOBER, 1931

Editor, The B'nai B'rith Magazine:

WORLD congresses are popularly accepted in general today. Not a month goes by but one reads of some world congress: educational, economic, or social, at which are presented a great number of necessary questions and problems which require broad, international discussion. The fact that the initiators of a Jewish congress use the phrase "World Congress" instead of "International Congress," shows at once that our congress must be regarded from an entirely different point of view, and in that lies the great difficulty of such an undertaking.

All of the sixteen or seventeen million Jews can be divided into three large groups: (1) The Zionists with their Palestine program (the different ideas of the Zionist groups are not considered). (2) Such Jews as consider themselves 100% members of the nations in which they live. To some of them the Jewish religion is not more than a cold, historical, statistical category; others are warmly bound to the Jewish religion, which encompasses not only their present life but their hopes of the future. (3) All Jews who have no place in the above two groups, not because of positive but because of negative reasons: one does not believe that Zionism will eventually become something substantial; another does not believe in some of the details of the Jewish religion; a third is against socialism; a fourth thinks that assimilation is an ugly and impossible thing, etc.

Speaking of a Jewish world congress one must ask oneself if there are problems which all Jews think about, and which touch all branches of Jewry.

The first fundamental need is for all the groups to be able to free themselves from their own special ideologies at the time of the congress. This is a very difficult problem, but unless they solve it the congress will bring bad instead of good results. To free oneself of his ideology does not mean to forget it, does not mean necessarily to agree to that which is contrary to one's ideology; it means temporarily to dispose of one's painted eyeglasses and to consider this or that problem without eyeglasses at all and with an unprejudiced mind.

And now the question arises: what problems should the congress consider? The first concern should be emigration. To me, as a Zionist, to populate Palestine with Jews is one of my main aspirations. But when I speak of a Jewish emigration I look at the problem from an altogether different point of view. The cultivating and working of the land in Palestine should be placed on a different platform from Jewish emigration in general. The Jewish needs and the heavy Jewish complex wouldn't be so bad were it not for the various immigration laws existing practically all over the world. If we could migrate freely, a glance through the Parisian international colonial display would reveal the great possibilities in store for the Jew. There are vast colonial countries represented there, great industrial and financial possibilities, and few people. Madagascar, for instance, with its great riches, is larger in area than Poland and has not more than two and a half million inhabitants. It seems to me that a Jewish congress must, through its international authorities and through political connections with all colonial lands, try to alleviate and abolish all immigration limitations.

The congress must create a large and solid apparatus which should be sufficiently informed and which should control the entire emigration problem. It must create the financial instruments (immigration bank, transportation, terms, etc.) through which it should actively control immigration and conduct it on a rational basis. This is a vast problem which could not be solved through one congress. It would have to be openly placed before all Jews in an international forum. Material must be prepared for it. The whole matter must be thoroughly studied. All possible methods must be tried; all influences taken advantage of. The world, which already understands our instinctive national self-sustaining attitude, which is tying us up with Palestine, to which indeed a portion of us is drawn, must also understand the great social imperative which forces us to emigrate. It must give us the opportunity to accomplish the whole thing satisfactorily. The place to which we immigrate is of no importance. There will be specialists later who will insist on definite commitments as to that.

I repeat and stress that a large, purposeful, and rational immigration into various colonial lands is not against the Zionist plan for Palestine. Here we are dealing with entirely different human material. Only those will go to Palestine who want to go there regardless of all other facts. Among them are men who don't even have to emigrate. But those who have to emigrate because of the new social and economic conditions which are now being created all over Europe will go to other lands.

Emigration is not nearly so tragic an affair as it was fifty years ago, when we take into consideration the present transportation possibilities and the improved sanitary conditions in colonial lands. This is especially true if the emigration is carried on by a responsible agency. The congress must study the entire question with the aid of specialists and solve it through international means.

In order that the congress should be a success, and not a mere show with beautiful speeches, it is necessary that the number of problems to be presented and discussed should be limited. It seems to me that the immigration problem alone would be sufficient to keep the entire congress busy.

I would add only one more question, and that is about the World Jewish Scientific Bibliography. In spite of the fact that very much is written about the Jews everywhere, we ourselves are very ill-informed about this literature. I don't know whether there is another nation in the world about which so much has been written as about the Jews—along lines of statistics, biology, economy, history, philology, etc. There are thousands and thousands of books everywhere in various languages, yet we have no means of obtaining any of that information, which might be of great interest and importance to us in connection with our problems. I am hoping that some day we may be able to collect it all into one statistical bureau. I cannot discuss this in a magazine letter, but I hope my readers will understand the purpose of my idea.

If the congress is to be successful it should last not more than four or five days, otherwise delegates will be leaving before it is over, and the

entire effect will be lost. It is also important that the participants in the congress should be men who do not seek theatrical sensations. It is likewise important that they be chosen some six months ahead and that their invitation be sent one month ahead. By this means the discussion will be well prepared for by all participants. The congress will have to elect several permanent commissions to bring its dream to realization.

Who should call this congress? There will be many a political or social organization that would be justified in doing so. And right there lies the danger. The success or failure of the congress will depend largely upon who calls it. Many organizations might stay away because of antagonism toward the initiator. I would therefore propose that the initiator be B'nai B'rith. Its lodges are spread all over the world, and a large portion of the Jewish intelligentsia are members of them. Among them are many well-informed persons in various fields.

It is true that B'nai B'rith is largely of a middle class character and is not primarily concerned with religious problems.* However, it seems to me that this large, cultural, authoritative, disciplined and intellectual organization which is spread all over the world (and which also has some necessary material means) would be an assured guarantee that the congress would take on an earnest character. I don't mean to say that only the members of B'nai B'rith should participate. I mean that B'nai B'rith should be the initiator. Numerous conferences of small groups would have to be held first, to be enlarged later, and thus make the necessary preparations for the world congress.

The congress would not have to be held in a large city. From my own experience with scientific congresses, the smaller the city the more successful the congress has been. I would propose a small city in middle Europe, like Bratislava, Prasburg, Heidelberg, Gratz, etc. This, however, is of no real importance. The thing of chief importance would be the program of the day, and the earnest preparations. At no time should there be any question of giving any special honors to any person of social, political, or literary prominence. All efforts should be devoted earnestly to the problems under consideration. Then and then only will the world congress open a new epoch in our material and intellectual lives.

DR. Z. BYCHOWSKI.

* This is particularly true of Europe rather than the United States.—Editor.

Genius and the Jew

(*Continued from page* 43)

sting of it, that "Green Pastures," the most original and popular American stage production, was written by a Gentile and not by a Jew.

Jewish genius is still as fresh and spontaneous as it ever was before. There has been no let-up in the creative ability of the Jewish people. There are no signs of exhaustion anywhere to be seen. The flame of Jewish creativeness can still be made to mount high, provided it is fed on a health-giving substance. No man, and least of all the artist, can be untrue to himself without paying the price. By neglecting the Jewish field, Jewish creative artists have discarded the only means by which they might attain success. By frowning upon the heritage of the past, they committed a spiritual vandalism which was wrought with frightful results. By adopting strange fashions and standards, their work lacks that freshness of originality and sincerity which alone secures immortality. By returning to the original impulse of Jewish life, as reflected in the rich and stirring drama of the Jewish past, by recreating its colorfulness and atmosphere they will not only enrich themselves, but also the world.

LOW FARES

Take advantage of the present low fares and plan your next trip via Colonial Stages.

LET US HELP

If you do not have a Colonial agent in your city just drop us a line . . . you can even buy your ticket by mail.

H. H. Ford, *Traffic Dept.*
COLONIAL STAGES
Cincinnati, O.

BY THE WATERS OF BABYLON

A Story of Ancient Israel

By LOUIS WALLIS

The first Jewish novel based on the modern scientific interpretation of ancient Hebrew history. Promotes Jewish self-realization in the present period of world-crisis.

From The National Jewish Ledger: **"Presents to us that world which we have always wanted to penetrate and to know, and could not."**

From B'nai B'rith Magazine: **"Sparkles with life, with ideas, with interest, and its Jewish philosophy is thrilling in its clarity and its scholarly precision."**

From Rabbi Baruch Braunstein, Counselor in Columbia University, N. Y.: **"Far more impressive than anything I have read for a long time. Partakes of the grandeur and majesty of the Bible itself."**

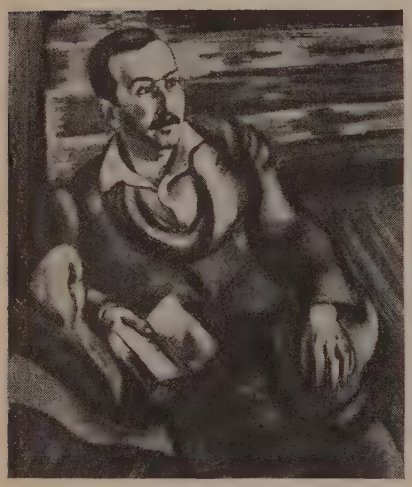
$2.00

From your bookseller or

THE MACMILLAN CO. . Sixty 5th Avenue, . NEW YORK

Stefan Zweig is Optimistic

By DAVID EWEN



PORTRAIT OF STEFAN ZWEIG.

STEFAN ZWEIG, in his own quiet and unobtrusive way, has been for the past twenty years or more one of our more important Jewish personalities. To Americans, Stefan Zweig represents many achievements. He is one of Europe's outstanding literary figures, whose true stature we are first beginning to perceive. His short stories are exquisite cameos of perfection—poignant in their understanding of human hearts and human minds, tender and beautiful. His novels—may I point to the recently translated *Amok* as one of the great short novels of our time?—have that magnificent sweep, that colossal breadth, that wisdom and humanity which are the attributes of all great novels; they search deeply into our inmost problems, grapple with them sympathetically and illuminatingly, and then emerge with possible solutions. His essays on composers and writers (are American readers aware of the existence of a brilliant short study on Beethoven from his pen?) and on Jewish themes have the penetration and that searching wisdom which immediately brand an alert, profound mind. Finally, during his holiday excursions in his writings, he has produced some delicious adaptations. Will America ever forget how he infused the breath of life into the nostrils of Ben Johnson's *Volpone*—in his delicious modernization of that play—which the Theater Guild of New York produced, several seasons ago, as one of the triumphs of its career?

This, I am sure, literary America knows about Stefan Zweig. But it does not know so well that Zweig, the great literary figure, is also a Jew of sensibilities, a Jew who feels his race keenly and whose race is very near to him, a Jew whose heart is absorbed with the problems of his people. Stefan Zweig is not only a Jew because of an accident of birth; he looks disdainfully upon the many Jews who are Jews only because birth had made them so. His crystal-clear articles on Jewish themes, which have appeared in journals through the world with regularity; his widely heralded opinions in Europe, on Jewish themes, clearly show us this. Stefan Zweig, is, rather, a Jew by choice. He is a Jew because—as he himself will tell you—he knows that the Jew in him is an inseparable, an inextricable part of himself.

Stefan Zweig lives a more or less monastic life. It is a life which is absorbed with the pursuit of culture, the pursuit of ideas, and the pursuit of hard work. All winter long he is at his beautiful villa atop the Kapuzinerberg mountain in Salzburg, where he lives in comfort and happiness surrounded by his charming and cultured wife, his two delightful daughters, and by his inestimably precious collection of literary manuscripts and musical compositions which are his dearest possessions. In the summer—because Salzburg becomes too alive with tourists and the nervousness of a festival period—he escapes to a log-cabin which rests at the foot of the beautiful Zell-am-See. There he lives, almost all the time, alone—writing, reading, studying, thinking. I have had the good fortune to see him at both his places, where we spent unforgettable afternoons in fingering his precious collection of manuscripts—and in talking ramblingly on art and human problems.

Dr. Zweig is a man who spreads sweetness about him. His profundity is not deeply buried within him, requiring the most colossal effort to extract it; rather, it oozes out of him freely and spontaneously. A conversation with him, therefore, is a rich intellectual experience. He talks always with passion, sincerity, and zest. Everything he has to say is strangely alive, and full of meaning; more than anything else, however, it has endless fascination to the listener because of its sincerity and enthusiasm. There at Zell-am-See, in his lonely cabin, we spoke—among other subjects—of problems near to both of us: of Jewish problems. His conversation was as refreshingly and charmingly informal as his dress: he was wearing a typically Tyrolean uniform, with short breeches, woolen stockings and a cloth shirt. His conversation had freshness. It was a conversation to urge the listener to indulge in freely.

He began, first, to speak about his friendship for Theodor Herzl. As a young man, launching himself upon a literary career, Dr. Stefan Zweig became acquainted with Dr. Herzl. Something about the young man must have appealed greatly to Herzl, for he urged Zweig to come to see him again—and then again. During these meetings Zweig told the older man about his dreams, hopes, ambitions: he wanted to become a writer—a great writer, if possible. Dr. Herzl urged Zweig to show him some of his writings. One day, Stefan Zweig summoned enough courage to do so. Trembling, he brought a series of essays on the arts which he had recently written, and presented them to Herzl, who was not slow to recognize a spark of talent in them. He said nothing to the young man, however, and put the manuscripts aside. A few weeks later he brought Stefan the bewildering and unbelievable news that he had succeeded in finding a publisher for those essays. And so—launched upon his career by none other than Theodor Herzl—Stefan Zweig brought out his first opus. And it was well received.

But Stefan Zweig's intimacy had an even profounder importance for him than that it made possible the publication of his first book. This intimacy it was which first brought Zweig to a forceful recognition of Judaism. Zweig had been born to parents who had failed to give him a religious training; he had been brought up without a consciousness of his race. Dr. Herzl, therefore, awakened something in Stefan that had so long been asleep. He spoke to Stefan about the pain of Jewry in exile; he spoke about the nobility of a race which two thousand years of Diaspora could not crush or humiliate. He spoke about Zion. . . . And young Stefan, with eyes open and ears alert, listened—and he felt something strange and mysterious happening within him.

"I felt, then, as though I were reborn," he said to me. "Something about Dr. Herzl's beautiful nymphol-

epsy, his sublime idealism awakened something in my heart. And I realized for the first time that I was a Jew—and what it meant to me. Immediately I began to absorb myself with Hebrew culture; I even studied the language. I absorbed myself with Jewish problems and tried to grapple with them. I became, in short, a Jew in heart and in soul. This I have remained for the past twenty years or more. And though I have turned from many of Dr. Herzl's ideas, I still am profoundly grateful to him not only for his beautiful and inspiring friendship, but also for the metamorphosis it brought about in me."

With what eyes does Dr. Zweig look today upon Jewish problems?

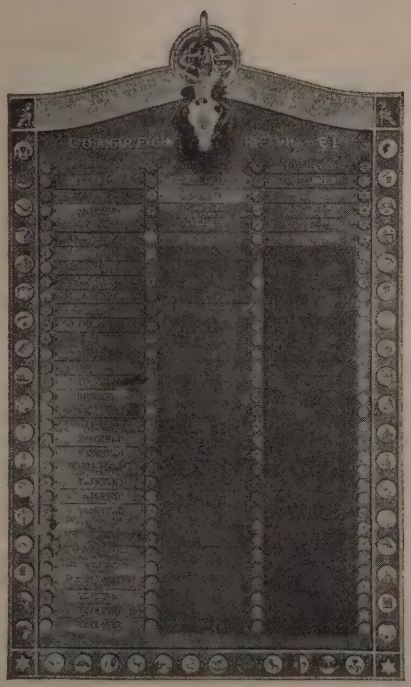
"For one thing," he answered when I posed such a question, "I have turned away from Dr. Herzl's ideal in Zion. I do not think that Palestine can ever present the solution to the Jew's problems. Solution! Why are not Jews more aware that the solution is presenting itself each day? Time has eradicated the ghetto; time has put an end to pogroms; time has also slowly made all persecutions seem obsolete. I am certain, therefore, that Time will eradicate all traces of anti-Semitism, too. We are becoming more human in our civilization; it is inevitable. Race tolerance, I am convinced, has never been quite so rampant as it is today; tomorrow, I feel, it will be all-prevalent. Already we see that race-prejudice is becoming more and more negligible. Yesterday every Jew suffered. Today, those who have greatness in them must inevitably achieve success despite their Jewish religion—and it is only mediocrities who suffer race-prejudice. Tomorrow—and I am convinced that this "tomorrow" is just around the corner—no one will suffer.

"And with the elimination of race-prejudice I feel that the Jew would be far happier and far more fruitful intellectually as he is today—scattered in the different countries of the world—than he would be in Palestine. Quite apart from the incontrovertible fact that Palestine could never be the home for *all Jewry* in the world, the truth persists that if all Jews were to segregate in their homeland it would help to intensify, not diminish, race-prejudice and race conflicts. I may be wrong, but it is one of my pet beliefs that one reason we are rapidly approaching enlightenment in our attitude towards religion is because the Jew, scattered throughout the whole world has, through the sheer force of his talents, helped to bring this about. Take the Jew out of the countries of the world and put him in his own land and immediately you raise new barriers for internationalism, new boundary-lines, new segregations. The Jew can accomplish infinitely more, harmonizing and blending with his environment, than he can far-off in Zion. He can help in the sublime and all-important mission of bringing all the countries of the world into a unity.

"And why should he segregate himself? The Jewish religion, it is true, has greatness in its veins; it has helped to produce much in culture and civilization. But the Jewish religion cannot die. Have not the past two thousand years told an eloquent enough story of the imperishableness of our race? Let the Jew remain a Jew; let him also remain a good citizen of his country. The two, far from conflicting with one another, really supplement one another. The Church and the State are two different things; one hopes that they remain so.

"One more thing: every Jew carries his heritage, his race-blood, his traditions with him in his heart. It does not matter where he finds himself, these are imperishable with him; these will always persist. A good Jew is a good Jew whether he finds himself in Germany or Palestine.

"But it is foolish to speak of an exile. Our exile has ended, so to speak. The Jew has, more or less, found freedom and peace. He can pursue his religion to his heart's content, and no one will interfere with him. He can become fruitful intellectually. He will find everywhere encouragement, enthusiasm, devotion if he has something vital to contribute; he will find that his religion no longer stands in his way towards success. Who, therefore, can ask for anything more?"



INCREASE THE INCOME

of your SYNAGOGUE and Perpetuate the Memory of your beloved deceased with

Bronze Yahrzeit Memorial Tablets

Write for information and our Catalog No. 31

PRICE BROTHERS, Inc.

2646 No. Maplewood Ave., Chicago, Ill.

Send for this FREE JEWISH GIFT CATALOG

CHANUKAH--Dec. 5 to 12

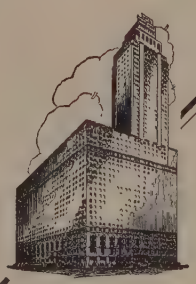
Celebrate this truly festive season by sending your family and friends gifts selected from our catalog.

We sell only the beautiful and appropriate.

JEWISH GIFT SHOP

4939 Bernard Street, Chicago

Not connected with any other book business.



World's Tallest Hotel

46 Stories High

Chicago's

MORRISON HOTEL

Corner Madison and Clark Sts.

LEONARD HICKS
Managing Director

2500 Rooms
$3.00 Up

Every room in this leading hotel is an outside room with bath, running ice water, bed head reading lamp and Servidor which affords utmost privacy. There is a housekeeper on every floor and the hotel's garage offers extensive accommodations for the storage of guests' cars.

Paul Nathan

By JACOB DE HAAS

PAUL NATHAN

NO MAN prominent in American Jewish life has the firm, definite, massive, and intellectual face which greets one on the cover of Ernst Feder's "life-portrait" of Paul Nathan. From the square forehead to the full neck and set chin, the portrait is that of a Prussian of the Bismarck type, and, dare we say it, only incidentally that of a Jew. I knew of Paul Nathan as others know of him—the man who built the Hebrew Technicum in Haifa, and just prior to the war created a storm owing to his policy as leader of the Hilfsverein, in forcing German culture in Palestine. As director of the Joint Distribution Committee relief in Central and Eastern Europe during the war years he suggested the organization efficiency of a Hoover, while his subsequent support of the policy of "the closed frontier" to Jewish immigrants from the Eastern zone made him an unpopular figure in contemporary American opinion and had no little to do with alienating sympathy for the German cause at a critical period. Lastly, Nathan started the one movement that has seriously survived him, the colonization of Jews in Southern Russia. Obviously a personality, and yet to most of us little more than a named shadow that stood out in the war era and subsequently disappeared.

Two years ago I picked up this volume with its bold title "Politik und Humanitat." Fog bound off the Nova Scotia coast, I retrieved it from my grip and read with something of pleasure its 154 carefully written German pages. The German Publishing Society for Politics and History put out this volume for Jews. Even in Germany, Jews do not award biographies to their heroes. I am the richer by this reading for acquaintance with a masterful, intensely German, and much frustrated life. Had I known him in the flesh, I could have sympathized with Paul Nathan, though I judge his heavy eyebrows would have lifted in annoyance at any such demonstration on my part. For I am aroused by what I read between the lines of an author whose primary interest is in German politics from the eighties to post-war events — and assumes the reader's familiarity with the inner developments of the period — and who is quick to emphasize the thought that Nathan's interest in Jewish affairs was but one expression of a broad humanitarianism, and was in no wise actuated by racial ties. There is a pose here—conscious or unconscious — similar to Nathan's final participation in the organization of "German citizens of the Jewish persuasion." And it fails because not a line indicates that Nathan had any "persuasion" or beliefs.

That is the tragedy in the comedy of a well-ordered, carefully groomed, purposeful and useful life. The struggle is no less real if, as we surmise, Paul Nathan knew little about it, confessed nothing of it, if he knew it, and even accepted it, *con amore,* as part inheritance and the set array of German Jewish self-imposed assimilation. He was too definitely a German stylist, too precise in his phrasing of even casual letters to have ever vented his emotions freely on the forces that evidently frustrated his chosen career. The author offers us no inner motivation. He slips through an abrupt change in life like a swimmer through a wave. Barely a buffet, and very little spray.

Exteriorally comparison is full of interest. Paul Nathan, though his youth was not without its trials and even financial difficulties, came from a well-to-do banking family. He never had to struggle for a livelihood and subsequently inherited sufficient wealth to make him independent. But he preferred journalism and the career of the publicist to that of banking, and consecrated himself to it, by study and an earnest college training. His environment threw him into early contact with the German Liberals, many of whom were Jews. He became editor of the German "Nation," and wrote 21 books and pamphlets—more than half on Jewish and anti-Semitic problems. Moreover, once he engaged in the practical administration and organization of Jewish relief; he did the job himself, traveled much, was his own spokesman, and active general superintendent of his well-devised plans. Disappointed in love in early manhood, he remained a bachelor, lived princely, with one eye on German politics and the other on the amelioration of Jewish conditions.

Yet it was a frustrated life. Nathan came to maturity when Bismarck was ruling the German empire with an iron hand and Bamberger, Lasker, and Homberger were the leading Liberals and Bebel was voicing the socialist doctrine. There was adventure in the struggle for intellectual and political freedom and rich experience in the comradeship which mutual interests created. But Liberalism, judging by the "Nation's" fight for existence—and we know of it otherwise—did not sink deep into German life. The Emperor Frederick's short reign proved both the hope and despair of Nathan's associates, and after William II dismissed the "Iron Chancellor" the career of publicist lacked savour. In due course the "Nation" ceased. Nathan had been, and became more and more the preceptor, guide and advocate of a party that never won, and never accorded him full honors. He had never even become the editor of the "Nation," though he was its guiding spirit and chief contributor for years. He was apparently an excellent and forcible speaker. Yet he never won parliamentary honors. In his first chosen field he remained, despite wealth, friends, and opportunity, a "second in command." One wonders why, until in the post-war years he declined to accept the post of Minister to Austria because of the anti-Semitism in the latter country.

His life after the suspension of the "Nation" bends at a sharp angle. The author, following a well established convention, glosses over the influence of anti-Semitism in Germany, and its possible influence on Nathan's career. The Jews, except as their distant problems affect the travel and pre-occupations of Paul Nathan, do not interest Ernst Feder, though he understands the conflict created by Zionism and the Palestine problem.

Yet we are not guessing at this inner conflict within the breast of a Jew who would of set determination and inherited predilections be German, remain German, and see life through German spectacles. As early as 1892, that is within the first decade of his public life, Paul Nathan was struggling to destroy that nightmare of Jewish existence, the Blood Accusation. He attacked it when it arose in German Xanten, and Hungarian Tisza Eszlar, and if he aided to win one fight to a real finish, it was his well-organized contribution of world opinion which freed Mendel Bailis in Russia. Nathan was the general of the army that, stretching from land to land, won that fight.

That German anti-Semitism seared his life is clear from the circumstance that he strove hard against it with intellectual weapons. He compiled the statistics of criminality in Germany to prove that the Jews were not more prone to certain types of wrong-doing than their neighbors in like occupations, and he sought to win German patriotism on the side of the Jews by documenting the Jewish military record. But anti-Semites never thumbed his pages and Hitlerism is as desperate a creed as when Stoecker was court chaplain to William II, and Ahlwardt the Gospeller of hate. Here, then, was thwarting of well-conceived and carefully planned endeavor.

Two gates, the career of German political publicist, and solver of Germanic Jewish problems, had closed. Paul Nathan opened another. He conceived the Hilfsverein. It was to parallel the Alliance Israelite Universelle. The German "drang nach osten" was in full swing. Nathan saw opportunity for his talents as organizer. He would make his contribution to the German advance. His initial step of courting the support of the German government is frankly if briefly told. So, too, is the fact that a year passed while the German Foreign Office mulled over the idea, drew reports, and then practically demanded that Nathan create the new machine and set it in motion. This part of his life is all too meagerly told, for we come here upon a knot in Nathan's policy which on the one hand made him the well-beloved and on the other made him execrated.

He became interested in Palestine. He was not even remotely a Zionist. He opposed Jewsh nationalism, yet he prepared with great care and much study for his trip to the East. It was clear to him that the Orient was to be the only "open door" to Jewish immigration, and something in Palestine fascinated him. He spent months there, meditated building himself a summer cottage on the Carmel, selected after much inspection the site for the Haifa Technicum, introduced the use of Hebrew into Palestinean kindergartens, devoted himself intensely to the study of appropriate pedagogics, and according to the author planned broadly and conceived nobly for German-Jewish development in Palestine. Were he an American pragmatist one could understand his halting on the threshold of an idea, but he was a German intellectual with a keen desire to follow through. Whither? Perhaps the personal treatment accorded him in Palestine during the famous "scholars' strike," when, led by the teachers, all youthful Palestine demanded "Hebrew only" in the schools, soured him. Something of bitterness resulted from the physical contact with the rebels. The war put him and his plans in wrong. Not Germany, but England advanced in Palestine. His local chief director, Ephraim Cohen, was regarded as a German agent. The Technicum was used as a British military hospital, the Zionists had superseded the Hilfsverein. The Balfour Declaration was succeeded by the Mandate for Great Britain, Nathan's interest in Palestine ceased — another lost cause — and he gave up the office of President of the Hilfsverein freely believing the organization had ceased its usefulness.

In the meantime, during the war era, he had served as the greater almoner of the Joint Distribution Committee. He traveled increasingly, worked hard, conferred continuously. Out of the mass of this effort we get one unique glimpse. Ludendorff proposed, and Nathan prevented, the shipping of thousands of Jewish refugees, through the mine zones and torpedo menaced seas, to America. The incomprehensible German and the understanding Jew stand out in that fragment of the war councils. Much less clear are Nathan's earlier interviews with Russian statesmen Stolypin and de Witte in the era of the first revolution to ameliorate the conditions of the Jews in the White Empire. Their fruit, however, came after the war in Nathan's strenuous effort to organize the colonization of Jews in South Russia. It was a letter on that subject which was his last conscious effort in March, 1927.

His latter years were as seared as his youth was full of promise. Outside of the Jewish field in which he had won world renown, he felt the bitterness of German defeat. His world had gone wholly awry. He fought to dispel the fog of hate of all things German. The Ruhr, Danzig, the reparations, the French distrust ate into his spirit. His plea that Germany was the bulwark against Russian advance, his urging that sixty million disciplined Germans could not be destroyed without loss to civilization — these incidents tell the story of the influence of national catastrophe upon a sensitive soul. He lived a full life, but those firm Prussian lineaments are the framework for troubled Jewish eyes.

Among Our Contributors

SAMUEL S. COHON is professor of theology at the Hebrew Union College.

PHILIP SLOMOVITZ is editor of the Detroit Jewish *Chronicle*. Born in Russia in 1896, he came to the United States at the age of thirteen; studied at the University of Michigan; was on the editorial staff of the Detroit *Daily News* for three years; was news editor of the Detroit Jewish *Chronicle* for three years; did free lance and publicity work in Detroit and New York for two years; was editor of the Detroit Jewish *Herald* for a year; and has been editor of the Detroit Jewish *Chronicle* for the last three years. He is a former president of the Detroit Zionist District; a former president of the Orient and Occident, a Michigan journalistic society; is active in educational and Zionist work; and is a lecturer on Jewish topics.

JACOB S. MINKIN is rabbi of Inwood Hebrew Congregation, New York City.

HAROLD BERMAN has done translating for the Jewish Publication Society, and is a prolific contributor to the Anglo-Jewish press on miscellaneous subjects. He lives in New York.

MRS. ISRAEL DAVIDSON is the wife of Professor Israel Davidson, of the Jewish Theological Seminary. She is editor of the *Women's League Outlook*, and a frequent contributor to Jewish periodicals.

DR. Z. BYCHOWSKI lives in Warsaw. He has been a member of B'nai B'rith there and of the Zionist Organization for many years, and is a keen student of Jewish world conditions.

DAVID EWEN is a young journalist, living in New York, who specializes in interviewing celebrities for the Jewish press. He spent the last two summers in Europe, interviewing prominent Jews in many lands.

JACOB DE HAAS is a prominent Zionist, author, and lecturer, living in New York City.

WALTER BUCHLER, the son of Dr. Adolph Buchler, principal of Jews' College, London, was in business for several years in the Orient, and is at present at work on a book on that subject.

The Jews of Hongkong

By WALTER BUCHLER

The Jewish Club in Hongkong; it adjoins the synagogue.

JEWS have been in Hongkong ever since the establishment of the Colony as a British possession about eighty years ago. The pioneers were members of the Sassoon company, who prior to that time settled down in Canton as merchants and traders. They had originally come from Bagdad whither news had come, through traders, of the marvelous opportunities China afforded to the enterprising and daring. In the course of time more Jews came out as members of David Sassoon and E. D. Sassoon concerns, but hardly any came in those early days to start on their own account. As they saved up money, they started on their own, but during the past thirty years, with the development of Shanghai and expansion of trade and industry in Northern China, many Jews from Hongkong drifted to that port, which is now the largest and most important city in China, with the result that the Jewish community of Hongkong gradually became smaller and smaller, and now contains not more than 100 all told. Nevertheless, it is an important one since Hongkong is the center for trade for Southern China and acts as a port of transshipment for a population exceeding eighty millions.

The congregation has a very beautiful synagogue, called "Ohel Leah" erected in 1901 by the late Sir Jacob Sassoon and his brother and dedicated to the memory of Mrs. Leah Elias Sassoon, their mother. Adjoining stands a Club House equipped with billiard room and dancing hall. The synagogue is on a most beautiful site on the northern slope of Mount Victoria, Robinson Road, about 500 feet above sea-level. A feature of the interior is its simplicity compared to some synagogues in the Orient built after the conception of Arabian Jews who predominate in this part of the world. Electric fans help to keep one cool and ample ventilation is provided by numerous windows. At one time, it had a number of heavy chandeliers to illuminate the building, but some of these have been replaced by more simple and more modern systems of illumination with an altogether pleasing effect.

Interior of the synagogue at Hongkong.

The Ohel Leah Synagogue, Hongkong, China.

The tendency in Hongkong has been, and continues to be, for the Jews to observe less of their religion; services are not well attended and not held regularly, as it is difficult to get a Minyan. Only on Festivals do people come to synagogue. A small school was started some time ago, but owing to the lack of interest in parents sending their children to it to learn Hebrew, it was closed. The result is that today there is no real instruction in Hebrew or allied subjects and many of the younger generation do not understand Hebrew and have to follow the services (that is, on the few occasions when they come to synagogue) in English, though they are held in Hebrew. There is a Chazan who acts as Rabbi and was specially brought out from Bagdad for the purpose. He also acts as Shochet and Mohel, for both of which duties he is duly qualified. There is no Jewish butcher in the

Colony, but any party wishing to have kosher meat can get it twice a week when the Chazan goes to the slaughter house, kills a goat or other animal, puts his seal on the meat, which is then sold by a Chinese butcher, who also sells the unsold remainder in the ordinary way. Very few of the Jewish families in Hongkong avail themselves of this kosher meat, possibly because it is expensive and possibly out of sheer indifference, and because it is very inconvenient to get. However, it must be said in their favor that when they do observe Jewish customs and festivals, such as Yom Kippur and Passover, they do it both properly and thoroughly. Matzos are obtained through Shanghai or direct from the United States, and supplies of Esrog and Lulov through Shanghai and Hongkong, respectively. The Synagogue has a Succoh adjoining, where all are welcome; in addition, two families in the Colony have their own.

There is a Benevolent Society, which aids the needy and also assists poor Jews passing through from Bagdad or other places on their way north in search of employment. It also subscribes to the General Charities fund of Hongkong and always comes forward when other Societies make an appeal for monetary help. This Jewish Benevolent Society was originally started by a few people, who were anxious to prevent Jews having to go round begging in the streets of Hongkong, and their worthy object has certainly been attained, though the burden has fallen on comparatively few shoulders.

The Jewish Community of Hongkong has a beautiful cemetery in Happy Valley, a district on the east side of the island. Originally a small piece of ground, it was given for the purpose by the Government in 1851. It became crowded in the course of time, and when Sir Matthew Nathan became Governor of the Colony—the only Jewish Governor Hongkong has ever had—he gave the community an extension to this ground. It has now been surrounded by a wall and made into a beautiful garden with a fountain in the center. As one enters, on the left stands a small hall where the body is prepared and then taken into a front room, where prayers are recited prior to burial. Formerly, it was the custom of the Jews of Hongkong to bury their dead in the ground without a coffin, a kind of tile cover being erected over the body and then filled in with earth, according to the Sephardic custom. Nowadays, some of the earth is taken from the grave and put inside the coffin on the floor and the body placed on top. Burial must take place in Hongkong within 24 hours of decease, and as a rule is done within less time.

When the community was large, it consisted of two sections, Sephardic and Ashkenazic Jews, the former being in the majority. With the departure of many to Shanghai in later years, the Sephardim became less than the Ashkenazim, and although the former own the Synagogue and Club and maintain it from the income of the monies left in trust at different periods, both take an equal interest in the Synagogue and Mitzwohs are allotted to all who ask for them and in turn, preference being naturally given to a man saying Kaddish. In this connection, it is interesting to note that the Hon. Secretary of the Synagogue is an Ashkenazic Jew, which, so far as the writer has seen in other congregations in the Orient he has so far visited, is unique.

The majority of the Jews in Hongkong are well off and have houses on the hill, living in good style. They are mostly engaged in business of one kind or other, such as broker, merchant, trader, or financier. There is absolutely no anti-Semitism in the Colony, the people there, including some 700,000 Chinese, being very broad-minded. Jewish children attend Government schools and there is the Hongkong University for those seeking higher education.

A PLEASANT PLACE—

where the rooms are cozy and cheerful—

the rates are low—

service is prompt and thoughtful—

convenience is more than a promise—

where good food is served in the most attractive surroundings!

Accommodations for 1500 guests. Bath, shower, servidor in each room. Rates from $2.50 up.

The Sinton-St. Nicholas
The Hotel of Character
John L. Horgan
MANAGING DIRECTOR
CINCINNATI, OHIO

To

Identify

the

Genuine

look for

Orange and blue carton.

Name "Cunningham" on the base of each tube.

Monogram (C) etched on the glass bulb.

Patent Notice.

and you will experience

improved reception with Cunningham tubes throughout—*because of* the guarantee back of the name

Cunningham
RADIO TUBES

E. T. CUNNINGHAM, INC.
New York Chicago San Francisco
Dallas Atlanta

NEWS OF THE LODGES

Pittsburgh Lodge Opens Series of Cultural Meetings

A FINE service to both the Jewish community of Pittsburgh as well as to the members of Pittsburgh Lodge No. 44, is being performed this season. A series of cultural meetings, open to the public, has been arranged. The first, on September 24, was for the membership only, but all the rest will be public.

On October 13, Rabbi Goodman A. Rose spoke on "Jewish Contributions to Religious Thought," while A. L. Wolk, past president of District No. 3, spoke on "Religious Work of B'nai B'rith." Leonard S. Levin, prominent lawyer and communal worker, was chairman of the evening.

On November 17, Fred M. Lissfelt, music critic of one of Pittsburgh's daily newspapers, will present a lecture on "The Jew in Music." He will be assisted by Henry Harris, who will illustrate the address at the piano. Harry J. Applestein, local president of the Y. M. and Y. W. H. A., will preside.

The meeting of December 8 will feature Mrs. Florence Fisher Parry, Pittsburgh dramatic critic, who will discuss "The Theatre as a Creative Outlet." M. Leon Tolochko, past president of Pittsburgh Lodge, will speak on "The Work of B'nai B'rith at the Mayo Clinic." Frank R. S. Kaplan, vice-president of District No. 3, will be chairman.

The series will close on January 12, with an address by Dr. Ludwig B. Bernstein, executive director of the Federation of Jewish Philanthropies of Pittsburgh, who will speak on "The Characteristically Jewish Attitude to Social Service." Nathan M. Katz, past president of Pittsburgh Lodge, will speak on "B'nai B'rith and Social Service." Charles H. Joseph, publicist and editor of the *Jewish Criterion*, will be chairman of the evening.

* * *

More Than 600 Attend S. Illinois Meet

MORE than six hundred members and guests were present from thirty cities and towns in Illinois, Missouri, and more distant points at the joint meeting of the Central and Southern Illinois Councils of B'nai B'rith and the Southern Illinois Women's Council in East St. Louis recently. Ben Mageff, of Granite City was elected president of the Southern Council.

Harry Lashkowitz, Fargo, N. D., president of District No. 6, was the principal speaker at the banquet which climaxed the day's events. He impressed the need for increased membership in the Order, and discussed the various activities of the Constitution Grand Lodge. Jacob Beck was toastmaster. A dance followed.

At the Women's Council meeting, held concurrently, Mrs. Phoebe Goldberg, of the Alton Auxiliary, was elected president. Brother Lashkowitz also addressed the ladies.

* * *

Brother Rabbi Harry J. Stern of Temple Emanu-El, Montreal, spoke on "Five Outstanding Characters in Judaism" at the Community Center in Vancouver, B. C., recently, under the auspices of Samuel Lodge No. 668. Rabbi Stern discussed the works of Moses, Jeremiah, Jochanan ben Zakkei, Maimonides, and Moses Mendelssohn. While in Vancouver, he also addressed the United Service Clubs of the city, and did much to create a better understanding between Jew and Gentile.

* * *

A VERY fine testimonial meeting in honor of Joseph Cohen, second vice-president of District No. 2, was held recently by Beth Horon Lodge No. 599, Kansas City, Kans. Rabbi Samuel Mayerberg and B. M. Achtenberg, both past presidents of the District, delivered addresses. The Ladies Auxiliary assisted in the entertainment.

Joseph Cohen.

The Ladies Auxiliary held a benefit dance and card party October 4, for the support of the local Sunday School.

The Kansas State Convention was held at Leavenworth October 11, with Sholom Lodge as the host.

Cincinnati Lodge No. 4 Inaugurates New Social Activities

HON. C. A. DYKSTRA, City Manager of Cincinnati, was the speaker at the first meeting of Cincinnati Lodge's newly-organized weekly luncheon club on October 7. President Alfred M. Cohen presided. This club is one of the lodge's new activities in a season bristling with plans for increasing interest in B'nai B'rith.

A bowling team has been organized and plays every week on local alleys. Later in the season it is planned to arrange matches with bowling teams of neighboring B'nai B'rith lodges.

A B'nai B'rith Radio Program was given on October 25, from station WFBE, Cincinnati. In the future this will be a regular feature, and will probably be given monthly. B'nai B'rith members within receiving radius of station WFBE have been urged to watch for these programs.

William J. Shroder, president of the Cincinnati Board of Education, spoke on his experiences in Russia during the past summer at the first meeting of Cincinnati Lodge on October 12.

* * *

President Cohen Joins Women's Appeal

SEVERAL women's organizations have enlisted the support of President Alfred M. Cohen in a case of personal justice which, although two years old, has never been satisfactorily settled.

In August, 1929, Esther Louise Klein, an American nurse in the service of the Navy Nurse Corps at Manila, Philippine Islands, was found dead in a roadhouse. The coroner's verdict was suicide. Since this verdict reflects on the character and reputation of Miss Klein, the Woman's Legislative Council of the State of Washington, the Seattle section of the National Council of Jewish Women, and the Emma Lazarus Auxiliary of B'nai B'rith, seek to have the case reopened. It is their contention that the woman was the victim of an assassin.

Upon presentation of the case to President Cohen, he wrote a letter to the President of the United States, asking that the case be reopened and adjudged by a thoroughly impartial tribunal.

Wider Scope Support Planned in East

WITH the active co-operation of Rabbi Nathan Krass, of Temple Emanu-El, a member of the Hillel Foundation Commission, a conference of leaders in the metropolitan B'nai B'rith area was held recently under the chairmanship of Judge Myron Sulzberger to plan support for Wider Scope in greater New York. This conference was called by Isidor Kadis, National Field Director of Wider Scope, who also visited a number of other important eastern centers for similar purposes.

In Philadelphia, a luncheon conference of the officers of all the Philadelphia lodges was held under the chairmanship of Judge Joseph L. Kun, chairman for Wider Scope activities in District No. 3. Steps were taken at this affair to continue the splendid support for Wider Scope which Philadelphia, under the able leadership of Judge Kun, has been giving in the past.

Brother Kadis also addressed meetings of B'nai B'rith lodges in Yonkers and Mount Vernon, N. Y.; New Haven, Conn.; Baltimore, Md.; Washington, D. C.; and Newport, R. I. Judah Touro Lodge No. 998, in Newport, functions in one of the oldest and most interesting historic Jewish communities in America. The meeting was held in the community hall of the Judah Touro synagogue, built in 1673, and known for its historic associations with early American Jewish history. Judge Max Levy, of Newport, also addressed this meeting, over which Everett I. Hess, president of the lodge, presided. A committee under the chairmanship of Robert N. Dannin was formed to raise the Wider Scope quota.

* * *

ON September 14, the entire membership of Willimantic (Conn.) Lodge No. 1082, traveled the thirty miles to Hartford in order to entertain Brother William W. Bernstein, deputy for the latter lodge, with a dinner.

New home of the Hillel Foundation at Michigan.

THE B'nai B'rith Hillel Foundation at the University of Michigan has moved to new, larger, and more beautiful quarters. The new Hillel House is considered one of the most attractive Foundation quarters on the campus.

But Rabbi Bernard Heller, Director, is planning to make it as beautiful on the inside as it is on the outside. He is instituting this season an unusually attractive cultural program, which is to be thoroughly Jewish and at the same time will constitute a distinct cultural contribution to the campus.

He himself will give a course on "Post Biblical Literature," from the closing of the Bible through the Spanish period. Professor Rafael Isaacs, distinguished discoverer of the cure for pernicious anemia, will give a course on "Medical Views of and about Jews." He will be assisted by another instructor at the University of Michigan, Dr. Friedgood, who will deal with the parallel contemporary non-Jewish views. The third course is on Jewish ethics, and will be given by Dr. Davis, an instructor in philosophy, who graduated from Oxford. The last course is one on Jewish current events, which will be led by Mr. Sanderson, a Fellow in the economics department.

* * *

FOR the ninth successive year, the B'nai B'rith Hillel Foundation at the University of Illinois is contributing to the general cultural life of the campus in a most impressive manner. Ten brilliant thinkers are included in the Ninth Open Forum Season.

They are: Robert La Follette, John Haynes Holmes, Lincoln Steffens, Horace Kallen, Max Eastman, Rabbi Philip Bernstein, Rupert Hughes, Rabbi Abba Hillel Silver, Edward Schoolman, and Mortimer Adler.

The lectures are always well attended, the general public being intensely interested in them.

Rabbi Max Kadushin, new Director of the B'nai B'rith Hillel Foundation at the University of Wisconsin, will give a course in "The Evolution of Religious Thought in the Bible (including the New Testament)." He was invited to do so by the Inter-Religious Union at Wisconsin.

Rabbi Samuel H. Baron, Director of the B'nai B'rith Hillel Foundation at the University of Texas, was recently honored by being elected president of the University Religious Workers, comprised of student pastors, religious foundation directors, and Bible chair instructors of the entire campus—Protestant, Catholic, and Jewish. Although he has been on the Texas campus only one year, Rabbi Baron in his new office succeeds Rev. Frank L. Jewett, who has been active in University religious leadership for nearly thirty years.

Los Angeles Lodge Initiates Special AZA Class

A CLASS of twenty young men, all former A. Z. A. members, was recently initiated into Los Angeles Lodge No. 487. These young men have an A. Z. A. Alumni Club, and one of the prerequisites to membership is that each applicant shall be a member of B'nai B'rith. The initiation took place in the new and beautiful meeting hall of Los Angeles Lodge in the presence of more than 250 persons.

Following the initiation there was a discussion of the new California kosher bill. The discussion was led by Assemblymen Harry Lyons, Milton Golden, and Rabbi Neches. Los Angeles Lodge likewise passed a resolution endorsing anew the Wider Scope activities of the Order and pledging its support to the raising of its quota annually.

This active lodge is also planning a very extensive membership campaign which will be headed by some of the most prominent communal and civic figures of the Southern California metropolis.

Tri-Cities Auxiliary is Very Active

THE Women's Auxiliary of the B'nai B'rith lodges of the Tri-Cities, comprising Granite City, Madison, and Venice, Ill., which was instituted five years ago, has had many activities that have established it among the leading ladies' auxiliaries of Illinois and of District No. 6.

Up until the time the ladies were organized and chartered by the District Grand Lodge in 1930, this body of women was busy with many Jewish endeavors. The "Sunshine Club" was one of them. It is comprised of women of the Tri-Cities, and their periodic visits to the sick and unfortunate are helpful to many. Special visits have been made to the Alton, Ill., state hospital.

Lately the women have taken charge of the Tri-City Hebrew Sunday School, instituted five years ago and formerly in direct charge of Tri-City Lodge No. 1072, B'nai B'rith. The ladies also furnished a room at the new annex of St. Elizabeth's Hospital, a Catholic institution in Granite City.

* * *

EBN EZRA LODGE No. 47, St. Louis, honored its past presidents with a special meeting October 8th. The following past presidents were guests of honor: Ben Altheimer, Louis E. Anfenger, August Binswanger, Theodore Bloch, Meyer Blocher, D. A. Bowman, Samuel Bowman, Leon C. Cohen, Julius Feist, Adolph Fenchel, Henry H. Furth, Richard L. Furth, Courtney S. Goodman, Bernard Greensfelder, August Grossmann, Max Haas, Ralph Kalish, Max W. Kramer, Julius E. Lehman, Ralph D. Lowenstein, Emil Nathan, Harry D. Rovin, Dr. Llewellyn Sale, Rabbi Samuel Sale, William Schwartz, Joseph H. Schweich, and Dr. Norman Tobias.

The Missouri state convention of B'nai B'rith was held October 25, at Sedalia.

* * *

MT. VERNON (N. Y.) Lodge No. 1045 opened the season's activity with a very interesting Succoth meeting and reception in the home of Brother Saul Lieber. A fine musical program was followed by an address by Brother Isidor Kadis, long a resident of the community, who described his travels on behalf of the B'nai B'rith Wider Scope Committee.

* * *

ALTHOUGH not a member of the Order, Charles H. Louis, retired New York business man, left $5,000 to the B'nai B'rith Home at Yonkers, N. Y., his will reveals. He died recently on an ocean liner en route from Amsterdam to New York.

* * *

PROMINENT speakers, a father and son banquet, a dinner dance at a leading hotel, and many regular meetings are planned for the coming season by Breucklin Chapter No. 96, A. Z. A., at Brooklyn, N. Y. This chapter has meeting rooms of its own. The group is now forming a basketball team as well as a ritual team.

* * *

WHEN Dr. I. M. Rubinow, Secretary of the Order, spoke in Youngstown, Ohio, recently, at the opening of the annual Federated Jewish Financial campaign there, he was doubly interested in the local situation. In the first place the B'nai B'rith Wider Scope was one of the institutions to benefit by the campaign; and in the second place Dr. Rubinow himself has long been a proponent of the annual local joint campaign method. At this meeting Clarence J. Strouss, general chairman, gave $2,500 to the cause.

* * *

Lawyers Wish to Adopt A. D. L. Methods

THAT the dignified, constructive methods of fighting defamation not only against the Jewish people but even in the professions is gaining wider acceptance was evidenced this month by a letter received at national headquarters of B'nai B'rith in Cincinnati.

The letter was from an attorney in a large city, requesting information on the methods, history, and approach of the Anti-Defamation League of B'nai B'rith. The attorney explained that he is trying to arrange a commission for the treatment of slanders against the legal profession by way of cartoons, editorial comment, movies, etc.

The B'NAI B'RITH MAGAZINE will soon publish the report of the Central Verein of Germany, which combats anti-Jewish discrimination in employment. This organization also uses methods similar to those of the Anti-Defamation League, and with a large measure of success.

A year ago the *Catholic Telegraph*, a Catholic newspaper in Cincinnati, praised the work of the B'nai B'rith Anti-Defamation League, and called upon Catholic laymen to organize a similar agency for the defense of the Catholic name.

Denver Lodge Alert to Modern Need

ONE of the liveliest lodges in this country is Denver Lodge No. 171. Its programs are appealing and as a result the lodge continues to attract great throngs to its meetings.

Its membership increases, even in times seemingly adverse to such efforts, have been amazing.

One of its latest activities is its employment committee, under the chairmanship of Brother Harry Rosenthal. Every effort is made to bring together the man and the job.

Contact is maintained with the very large membership and vacancies are reported to the Employment Committee. The committee then endeavors to fit the most capable man for the job. Denver Lodge is to be congratulated upon its enterprise in attempting to do its share toward solving a vexatious and harassing problem.

* * *

DURING the last five years Rabbi Edgar F. Magnin, of Temple B'nai B'rith, Los Angeles, and past grand president of District No. 4, has been talking on Jewish history and literature once a week on station KHJ. During the past year and a half his talks have been extended over the Pacific Coast Columbia Broadcasting System, and millions of people, Jewish and Gentile, have been reached and are now interested in such subjects as Rashi, Rabbi Akiba, the Talmud, the Jewish holidays, and a host of other Jewish subjects that formerly were practically unknown.

* * *

ACHILLE MEYER, father of Morris D. Meyer, past president of District No. 7, died recently in Houston, Tex., where he has lived for the last fourteen years. He was 76 years old. The Houston *Press* had the following to say of him:

"When a man has been on this earth 76 years, raised a family of eight sons and one daughter, all honored and respected, and has so lived that no man can say aught against him, but all hold him in high esteem, his death is not a cause for sadness or for the shedding of tears. We revere his memory and rejoice in his long years of usefulness."

* * *

BEFORE an open meeting of Beaumont (Tex.) Lodge No. 435, Mr. B. Eugene Gilbert, attorney of Houston, Tex., described the history and origin of the great Rabbi Hillel, and concluded with a well-reasoned appeal for support of the B'nai B'rith Hillel Foundations.

A loyal B'nai B'rith family is that of Brother Henry Angel, of Huntington, W. Va. Brother Angel and his wife came to this country from Scotland, where he was engaged in the mercantile business. He is now engaged in the fur trade. He is a charter member of Huntington Lodge No. 795, and four of his five sons are also members of that lodge. The lodge looks forward to inducting the fifth when he graduates from the University of West Virginia, where he is at present studying law.

The oldest son, Maurice, is a past president of Huntington Lodge. Max, the second son, is the local manager of a retail clothing chain. Phil, the third son, is a lawyer, and a short time ago was appointed assistant United States District Attorney. Abraham, the fourth son, is engaged in business with his father.

* * *

CERTIFICATES honoring fifty years of membership in the Order were most impressively and interestingly delivered to four members of California Lodge No. 163, San Francisco. Brother George Lipman, past president of District No. 4, delivered the address, and Mayor Angelo J. Rossi of San Francisco was guest of honor, together with the four veteran members.

Brother Lipman presented a certificate to Brother Neiman Hirschfeld, his uncle; Brother Felix Scheyer presented a certificate to his father, Brother S. Scheyer; Brother Herman H. Kirschner, secretary of the lodge, presented a certificate to Brother Jacob Kirschner, his brother; and Brother Charles E. Gould, president of California Lodge, as the youngest president in point of seniority, presented a certificate to Brother Max Goldberg, who was the first president.

* * *

SINCERE gratitude was expressed in a letter recently received by the Board of Governors of the B'nai B'rith Home at Yonkers, N. Y. The letter, which was from Augusta Simon, is as follows:

"From my heart I thank one and all of you for the beautiful Home you have allowed me to enter. I know I will be happy and contented to spend the rest of my days here. Everyone has made it so pleasant that I felt I was at home again after a long journey."

Cutting It Short

Brother Joseph Langer took members of Denver Lodge No. 171 on a trip around South America—with a motion picture camera.

Kansas City (Mo.) Lodge No. 184 began its autumn season with an open forum meeting, with Dr. John Ise, professor of economics at the University of Kansas, speaking on "Our Present Economic Situation."

A theatrical program was followed by a message from the Grand Lodge delivered by Brother Arthur Rosenblum, zone deputy, at a recent meeting of Santa Monica (Cal.) Lodge.

A stag card party featured a recent meeting of Stockton (Cal.) Lodge.

A complete explanation and demonstration of all operations made in a telephone call was the feature of a recent joint meeting of Adolf Kraus Lodge No. 72, Chicago, and its Ladies' Auxiliary No. 50. On October 21, the men's lodge was host to seven other Chicago lodges at a giant meeting. A Halloween Party was held on October 28, for the benefit of the Hillel Foundation at the University of Illinois.

A very merry Club Night was enjoyed by Oakland (Cal.) Lodge No. 252.

Gate City Lodge No. 144, Atlanta, Ga., opened its season with a meeting preceded by a dinner. Brother Rabbi Harry H. Epstein was the speaker.

The opening meeting of Mahoning Lodge No. 339, Youngstown, Ohio, was featured by addresses by Clarence J. Strouss, a communal leader, and Miss Gertrude Klivans, who spent the past year in Soviet Russia. The lodge entertained Simon J. Heller, president of District No. 2, recently.

A free card party and dance was given by Zion Lodge No. 62, Columbus, O.

Rabbi William Rosenau told of his recent European travels, and Irving Goldstein, assistant U. S. Attorney for the District of Columbia, told of important news in world Jewry, at a recent meeting of Argo Lodge No. 413, Washington, D. C.

On October 2, Rabbi Bernard Zeiger described the Jewish situation in Mexico at a meeting of Flint (Mich.) Lodge No. 656. Rabbi Zeiger spent the summer traveling through Mexico.

A book recently published, "Religion in Higher Education," edited by Milton C. Towner, includes a paper by Rabbi Lee J. Levinger, Director of the B'nai B'rith Hillel Foundation at Ohio State University. Dr. Levinger's chapter, which outlines a complete religious program for a University, was originally read before the National Conference of Church Workers of the University.

A trip through Alaska with a movie camera, by Brother Morris Friend, was a feature of a recent meeting of Lincoln City Lodge No. 377, Lincoln, Neb.

Jacob H. Mason spoke on "Our World of Today" at a recent meeting of Manhattan-Washington Lodge No. 19, New York City.

FROM FAR-OFF IRAQ

comes a plea for help which American Jews can easily give. A year ago B'nai B'rith established a lodge in Basrah, Iraq, Mesopotamia. The brethren in this distant land are hungering for Jewish learning, but it is difficult for them to obtain the proper books. A few months ago an appeal for American Jews to donate such books was made in the B'NAI B'RITH MAGAZINE, and several persons responded, for which we thank them. But still more books are needed.

They may be in virtually any language. Books on any phase of Jewish interest are desired. We will be glad to forward them to Iraq. Send them to 70 Electric Bldg., Cincinnati, Ohio.

THE FLAGLER
FALLSBURG, NEW YORK
For the Utmost in Vacation Enjoyment
Every Facility For Every Sport During All Seasons of the Year.
Superb Cuisine (Dietary Laws)
REDUCED WEEKLY AND DAILY RATES
Make Reservations Now For Thanksgiving
FLEISCHER & MORGENSTERN
Owners
Tel. Fallsburg 200
OPEN THE YEAR 'ROUND

ACROSS THE SEAS

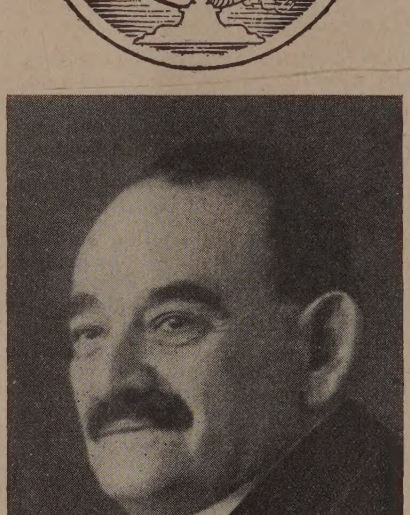
Buenos Aires Lodge Attempts Jewish Federation

BUENOS AIRES, Argentina, has a Jewish population of approximately 200,000. There are 120 Jewish societies, consisting of philanthropic and charitable organizations, cultural and sports groups, orphanages, hospital, temples, kindergartens, protection societies for women and immigrants, etc. For the last twenty-five years many attempts have been made individually and collectively to bring about a Federation, but to no avail.

Now the Buenos Aires Lodge of B'nai B'rith is attempting to organize such a Federation, and with some probability of success. A few months ago the lodge sent an invitation to every Jewish society and institution in Buenos Aires to send two delegates to a meeting, called for the purpose of effecting an organization. Forty-seven societies, both Ashkenazic and Sephardic, were represented, and with the exception of one —the Chevra Keduschah—all delegates signified their willingness to found a Jewish Federation. The matter is now being considered by the several societies.

About eighty per cent of all the Jewish societies in Buenos Aires are Ashkenazic, representing more than forty nationalities from Europe, while less than twenty per cent are Sephardic, and made up of many nationalities originating in the East. The latter are practically separated from their Ashkenazic brethren by difference of language, rituals, etc., although of late years these two factions have been mixing socially without, however, freely intermarrying. The Ashkenazim have built hospitals, orphanages, and shelters where sick, poor, and distressed are attended without respect to their religious affiliations. The Sephardim, being more observant in many respects, have built more temples and Talmud Torahs, as well as institutions for sports.

From time to time there arise occasions when the interest and honor of the Jewish community are at stake. Hurried meetings of executives of the Jewish societies are then held, and collective steps are taken. At such times the question of a permanent Federation always arises, but is forgotten as soon as the trouble is over. It is such a permanent Federation that the Buenos Aires Lodge wishes to found.



DR. BERTHOLD TIMENDORFER

DR. BERTHOLD TIMENDORFER, president of the German District Grand Lodge for more than a quarter of a century, honorary president for the last three years, distinguished jurist and judge in the Berlin courts since 1882, died in Berlin, October 6, at the age of 78. For thirteen years he was vice-president of the Hilfsverein of German Jews, and was one of the founders of the Jewish Academy of Science in Germany. He was an outstanding figure in German Jewish affairs, and was internationally loved and respected.

Born and educated in Rosdzin, Upper Silesia, he studied law in Berlin. When a young lawyer, he joined B'nai B'rith in 1883. His qualities of leadership were so pronounced that in 1898 he was unanimously elected president of the District. Sixty-nine new lodges were founded in Germany during his presidency; he personally installed forty-five. B'nai B'rith in Germany was largely developed to its present high estate during his administration.

B'nai B'rith of England Publish First Number of New Magazine

VOLUME One, Number One of the B'NAI B'RITH JOURNAL, the official organ of the Order in Great Britain has appeared. Brothers S. Gilbert and H. Samuels are the joint editors. In length, breadth, and thickness, the JOURNAL is about half the size of the B'NAI B'RITH MAGAZINE, is a neat well-edited job, and is crammed with news both of B'nai B'rith and general Jewish interest. Its motto is "Everything Jewish lies near to our thoughts and hearts." It is hoped that the *Journal* will quicken interest in communal life, and open up new avenues of thought and constructive work for the Order. It will appear six times a year—every other month.

The first number contains editorials; a column entitled "On the Watch Tower;" news of the local lodges; an article, "Good News," by Brother Haham Dr. Gaster; a report of employment discrimination against Jews in England; an article on the function and activities of the District Grand Lodge by its president, Dr. Samuel Daiches; an article entitled "The Jew and his Fellow Man," by Brother Rabbi Dr. I. Epstein; an article entitled "The Present Day Position of Jewry," by Brother Professor S. Brodetsky; and an article by Brother Arthur Bloch past president of the First Lodge of England, entitled "The London Lodges and the Jewish Community Center."

The article on economic discrimination against Jews is based on a B'nai B'rith investigation by a special committee of the First Lodge of London.

"While making full allowance for the factors of Jewish sensitiveness and suspicion," the report begins, "the Committee is forced to the conclusion that a certain amount of discrimination against Jews on racial or other grounds does exist."

The report also shows evidence of the same, old, sad story of Jewish employers who themselves discriminate against their coreligionists.

The *B'nai B'rith Journal* has made an excellent start, and all its sister B'nai B'rith publications, which are printed in half a dozen different languages, welcome it to their fold.

In November, 1924, after twenty-six years as president of the German Grand Lodge, he retired from that position.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

CORRECTS B. B. MANUAL

Editor, B'nai B'rith Magazine:

I have just received and read, for the first time, a copy of the B'nai B'rith Manual, which I found very interesting. I was very much surprised, however—even shocked—to read on Page 157 et seque, under the heading "India, Beni Israel," that the Bene Israel community as a whole is styled as "Black Jews of India."

The first paragraph under "India" is all right as it relates to the Cochin Jews. But as for "Beni Israel," I may tell you that several inaccuracies have crept into that second paragraph. The correct spelling is Bene Israel. Beni Israel means my son the Israel, and Bene Israel means the children of Israel, so much mentioned in the Bible. In the second place, we observe Purim, although the Manual states we do not. In the third place, there is no such place as Dahomey, where we are supposed to have a temple, anywhere in India. Sacrifices were never offered in any of the temples or synagogues in India. Lastly, the Manual states that we know only the Books of Moses and no other Jewish literature, when the fact is that the Bene Israel know all the books of the Old Testament, the Apocrypha, the Talmud, Shulchan-Oruch, and several other works on Jewish literature, both in Hebrew and English.

I may tell you for your information that the ancestors of Bene Israel came to India about 1800 or 2000 years ago. I am inclined to think that trade with India was being carried on by Turkey and Persia through the Red Sea and the Persian Gulf, and it is by one of these routes that our ancestors must have come. An ancient ruin about 24 miles from Bombay shows the traces of a big city and harbor. While nearing this place our ancestors met with a storm and were shipwrecked; only about seven families escaped. These made their way to a place about nine miles south of Bombay.

As the families grew they dwelt always within a radius of a hundred miles from the scene of the shipwreck. The villages in which they lived were originally occupied by Hindus, who would have no dealings with people unknown to them until the newcomers began adopting their language, manners, and customs; even then, relations were limited to business matters. It is therefore absurd to suppose, as some malicious writers do, that the newcomers took Hindu women for wives.

The Bene Israel lived in India for over 1800 years, became acclimatized, and naturally grew darker in color than their brethren in colder countries. Local language, manners, customs, and dress have been adopted. At first they worked at indoor trades, but later worked more on the outside. For the last century and a quarter they have again been following indoor professions, and are now regaining their original fair complexion and color. If a comparison be made between the Jews of Turkey and Persia and the Bene Israel of India, an unbiased judge will find that the latter have purer Jewish blood in them.

Having been shipwrecked, our ancestors had no Hebrew prayer books or Sepher Torahs, and what little they knew by heart their descendants forgot entirely. But they remembered the following six cardinal things: the Shema, the Sabbath, the Circumcision, the Feast of Unleavened Bread, Yom Kippur, and the Dietary Laws.

I have written this with the intention and hope that correction may be made in the next edition of the Manual. You may also publish this letter in the B'NAI B'RITH MAGAZINE, if you desire.

In this connection I may add that the article written by Mr. Walter Buchler on "The Jews of India" in the May, 1931, issue of the B'NAI B'RITH MAGAZINE was very cautiously written, and deserves credit.

SOLOMON SAMSON.

Poona, India.

* * *

ATLANTA ENJOYS VAN PAASSEN

Editor, B'nai B'rith Magazine:

I presume you receive plenty of knocks, comments, and much advice on the conduct of the B'NAI B'RITH MAGAZINE, to which I would like to add commendation for the high tone and interest that I find in this periodical.

While I make it my business to glance through everything that comes to me, I find myself, as I did last night, burning the midnight electricity in reading the B'NAI B'RITH MAGAZINE practically from cover to cover.

I was particularly interested in the article on Henry Bernstein by Pierre Van Paassen, whose daily column in the Atlanta *Constitution* is always read by me when I am at home, or can get a copy when outside Atlanta. As in all of his articles in the *Constitution* and occasionally in the Anglo-Jewish papers, Mr. Van Paassen has treated the subject sympathetically and readably. I do hope that this is the first of many articles by this facile writer to appear in our Magazine, not alone for the readable qualities, but also for the great service he has rendered our people, sometimes at the risk of his own safety.

ARMAND WYLE, *Exec. V.-Pres.*
Hebrew Orphans' Home.
Atlanta, Ga.

* * *

Editor, B'nai B'rith Magazine:

Let me congratulate you on having published in the B'NAI B'RITH MAGAZINE an article by Pierre Van Paassen. I am a great admirer of this brilliant journalist, whose column, "The World's Window," I read every day.

It is a remarkable thing that Mr. Van Paassen, although a non-Jew, should take so much genuine interest in championing the Jewish cause.

His article about Henry Bernstein is splendid and has in its masterful biographical style a touch of greatness. I do hope that more articles from the pen of this author will appear in your splendid Magazine.

JOSEPH A. LOEWINSOHN.
Atlanta, Ga.

* * *

Editor, B'nai B'rith Magazine:

Just a few lines to express my appreciation of the article on Henry Bernstein written by Pierre Van Paassen in your August-September number. I have been reading Van Paassen's articles for a number of years and have always enjoyed them. Am very glad to see his initial appearance in the B'NAI B'RITH MAGAZINE and hope that more of his fine writing will find space in your Magazine.

The B'NAI B'RITH MAGAZINE is improving in its contents as well as its general appearance with every issue, so continue the good work.

MRS. MORD G. FOOTE.
Atlanta, Ga.

JEWISH CALENDAR

5692—1931

Rosh Hashonah	Sat.,	Sept. 12
	Sun.,	Sept. 13
Fast of Gedaliah	Mon.,	Sept. 14
Yom Kippur	Mon.,	Sept. 21
1st Day of Succoth	Sat.,	Sept. 26
8th Day of Succoth	Sat.,	Oct. 3
Simchath Torah	Sun.,	Oct. 4
*Rosh Chodesh Chesvan,	Mon.,	Oct. 12
*Rosh Chodesh Kislev.	Weds.,	Nov. 11
1st Day of Chanukkah	Sat.,	Dec. 5
*Rosh Chodesh Tebeth	Fri.,	Dec. 11
Fast of Tebeth	Sun.,	Dec. 20

1932

Rosh Chodesh Shevat	Sat.,	Jan. 9
*Rosh Chodesh Adar	Mon.,	Feb. 8
*Adar Sheni	Weds.,	Mar. 9
Fast of Esther	Mon.,	Mar. 21
Purim	Tues.,	Mar. 22
Rosh Chodesh Nissan,	Thurs.,	Apr. 7
1st Day of Passover.	Thurs.,	Apr. 21
8th Day of Passover	Thurs.,	Apr. 28
*Rosh Chodesh Iyar	Sat.,	May 7
Lag B'Omer	Tues.,	May 24
Rosh Chodesh Sivan	Sun.,	June 5
Shavuoth	Fri.,	June 10
	Sat.,	June 11
*Rosh Chodesh Tammuz,	Tues.,	July 5
Fast of Tammuz	Thurs.,	July 21
Rosh Chodesh Ab	Weds.,	Aug. 3
Tisha B'Ab	Thurs.,	Aug. 11
*Rosh Chodesh Elul	Fri.,	Sept. 2

NOTE: Holidays begin in the evening preceding the dates designated.
* Rosh Chodesh also observed the previous day.

Something in Common

AN elderly Jewish gentleman named Jacobs boarded a New York train at Philadelphia, and was dismayed to find that all the seats were occupied. When the conductor asked for his ticket, the old man said, with a twinkle in his eye: "I'll give you my ticket when you give me a seat."

The conductor glanced down the row of seats, and noticed a smartly-dressed young man whose pet dog was stretched out next to him. The conductor lifted the dog off the seat, and beckoned to Jacobs, who seated himself at once.

Noticing the ruffled look on the face of the young man, Jacobs tried to soothe his feelings by petting the dog at their feet.

"Pretty dog, isn't it?" he said pleasantly.

"Yes," snapped the youth, "he's a cross between a Jew and a jackass."

"Really!" exclaimed Jacobs as though in surprise. "Then he's related to both of us!"

* * *

A Pointed Reply

MOISHE, the witty boarder: "Mrs. Greenblatt, your steak is like the weather this evening—rather raw."

Mrs. Greenblatt, the landlady: "Oh, yes? Well, by the way, your board bill is also like the weather—unsettled."

* * *

Inferiority Complex

LITTLE Moishe was a very mischievous boy. Whenever there was any disturbance, the guilt was usually laid at his feet, and in this there was usually no injustice.

Nevertheless, through his wealthy father's influence, he passed all his requirements in the Hebrew school, and was even allowed to skip a grade, although he knew absolutely nothing about the studies.

One day the teacher began to question the class on Genesis, which the boys had been studying for several months.

"Who created the heavens and the earth?" asked the teacher.

"I didn't, teacher, honest I didn't!" cried Moishe in alarm, and burst out crying.

Beg Pardon?

ISAAC was not familiar with the red-yellow-green traffic signals, and incurred the traffic policeman's wrath when he innocently tried to cross the street through a red light.

"Pedestrians cross on the green signal!" cried the policeman.

Isaac obediently returned to the sidewalk, and stood waiting there for nearly an hour. Impatient at last, he approached the officer again.

"Pedestrians cross on the green signal!" roared the "arm of the law."

"Oh! *pedestrians* did you say?" breathed Isaac, relieved. "I thought you said Presbyterians, and that my turn would never come!"

* * *

NEW books are the prizes for all whose contributions to this page are accepted and published. Winners this month are: H. Schachter, Belfast, Ireland; Miss R. Lerner, Montreal, Can.; Leon Betensky, Des Moines, Iowa; William J. Bennett, Oakland, Calif.; Samuel Sobel, Philadelphia; Jack Yarmov, Raleigh, N. C.; and A. Abend, Kansas City, Mo.

With All Due Respect

AN eminent rabbi met two members of his congregation at the home of a lawyer whom he considered too sharp a practitioner.

"Rabbi," asked this lawyer ungraciously, "tell me something about these two members of your flock—do you look upon them as white sheep or as black sheep?"

"I don't know," answered the rabbi dryly, "whether they are black sheep or white, but I do know that if they are here very long they are pretty sure to be fleeced."

* * *

Taking No Chances

CHAIM, a poor man, asked Samuel for a loan of $25, to be repaid in a week. Samuel, never expecting to get his money back, lent Chaim the $25 very reluctantly. To Samuel's great surprise, Chaim repaid the loan promptly, on the day he had promised.

A month later Chaim again approached Samuel for another loan of $25. This time Samuel absolutely refused.

"I can't afford to be disappointed twice," said Samuel.

"Disappointed!" exclaimed Chaim indignantly. "Didn't I pay you back promptly last month?"

"Yes," agreed Samuel. "That was the first disappointment. I'm sure you would not be so prompt again and I tell you I cannot afford to be disappointed twice."

* * *

It All Depends

AT a meeting of rabbis, a young graduate was anxious to bring himself to the notice of the chief rabbi. He therefore informed him that he had recently experienced a wonderful example of the ways of Providence.

"Rabbi," said the importunate youth, "my aunt and I intended to take a railway journey, but we missed the train because our taxicab was delayed. That very train we missed was wrecked on its trip and many passengers were killed and injured. Was that not a wonderful intervention of Providence?"

The rabbi looked at the young man in silence for a moment, and then said very slowly: "I don't know your aunt."

* * *

How, Indeed?

A POOR yeschiva *bochur* wearily laid himself down to sleep on his hard bench in the basement of the synagogue one night, when he felt something very uncomfortable under his head. It pricked his skin and caused him to sit up with a grimace. In the dim light of the moon he saw that a tiny feather had been responsible for the trouble. He threw it on the floor and again reclined on the bench, this time comfortably.

"Ah!" he thought to himself, "how can the rich bear to sleep on pillows, when even only one little feather is so unpleasant!"